



MISCELLANEOUS.

FRATERNAL.

BY LA ROY SUNDERSLAND.

"Here's my hand, my trusty friend; Come, give us a hand of thine." To the Editor of ZION'S HERALD:—

Time was when the humble name attached to this letter was indeed "familiar to the readers of ZION'S HERALD;" but at the present time you affirm that "seeing this name in other papers of the day seems to you like hearing the voice of one risen from the grave!" And why? I have never repudiated ZION'S HERALD, not from the first article I wrote for it, fifty years ago, to this last one, which I write to-day. And the present editor of the HERALD speaks of "a dark-featured little man," whom he saw twenty years ago, who was then "little more than a skeleton." But he has now entered upon his eighth decade, and never of stronger muscle, and more active (or what you call "restless") brain, and never so cheerful and hopeful as now. A dull scholar indeed one must be considered, who has not learned something worth knowing in the space of seventy years.

And the editor thinks my views of hygiene a "singular commentary" on that diminutive shadow of a "skeleton" he saw "long time ago." May be; but "let not him that girdeth on his harness boast himself as he that putteth it off."

Well, now, your paragraph brings up in my mind pleasant memories; and here is one of them: ZION'S HERALD in 1823 looked more like a "skeleton" than it does to-day; and I should not wonder if it had a little more adipose matter now than it had then, albeit I make no reference to its present editor. One of the first in that chair was Barber Badger, a Presbyterian from the Elm City, who turned Methodist, I suppose, as a price for that office; but he soon after left it for a similar office with the *Christian Advocate*, New York, where he spread his sails for the wind he imagined would certainly come from the following announcement that he made of himself: "Barber Badger, late editor of ZION'S HERALD, editor."

Thomas C. Peirce I knew and loved, even before Bradford K. was born, I think. And I could mention other names of the New England Conference and the laity, both of the dead and some now living, good and true men and women, whom I have never ceased to love, and whose memories I could no more help loving than I could hinder the laws of gravitation by which all worlds are controlled. Now, as always heretofore, I love all good people, whether they love me or not, and regardless of what they do or do not believe as to alleged mystical phenomena, and of which they have no more actual knowledge than I have myself.

Now, my dear friend, as you have introduced this "dark feature" of Methodism with my name, I cannot believe you will withhold from me an opportunity for my own statement of the case—an act of justice I have never before asked of ZION'S HERALD.

The period to which you refer by the term "early," is 1833, during which I raised two issues in the Methodist Episcopal Church, both of which have proved wonderfully successful, so that it cannot be truthfully said that those movements have failed. The first was in behalf of theological education. Has that cause failed in the Methodist Episcopal Church? Nay, I call on you, my friend, to give me, if you can, the name of any Methodist minister in America, living or dead, of whom, in this regard, a better record has been or can be shown, than has been made of this "skeleton" by Abel Stevens, LL. D., in the *New York Methodist* of April 8, 1871. And this testimony from Mr. Stevens is the more grateful to me because I consider it, in some sense, as the *amende honorable* for the omission of these facts from his History of New England Methodism. And here is what he says:—

"OUR THEOLOGICAL EDUCATION.—HISTORICAL FACTS.—Our Boston and Madison theological seminaries have recently issued their annual reports. The former has 81 students. ZION'S HERALD says, 'the comparison with other schools reveals the fact that this is to-day the largest theological school in New England, and having 77, and this 81.' It is in the country, Princeton and New York surpassing it. If it had room it would put over a hundred in its next catalogue."

"In this country, Methodism, until some forty years since, was not only indifferent, but really hostile to theological schools. It was not till our work became consolidated that we felt the need of more intellectual culture; and by this time there was a general and profound opposition to theological schools among us. We should acknowledge this fact, as due to historical truth; the confession is creditable to us, for it shows that we have conquered a universal and formidable prejudice; and self-conquest is the greatest of triumphs."

"The first attempt to break through this false denominational sentiment was made heroically, too, by a devoted and powerful young itinerant, whose subsequent course has been justly deplored by his once numerous friends. In the *Christian Advocate* of October 9, 1834, is an account of the first convention of any kind ever held in the Church. It was originated by La Roy Sunderland, and it favored 'an educated ministry.' Here a great battle began, which issued in as great a victory. In the old *Methodist Magazine* (now our *Quarterly Review*) for the same year and month, appeared Mr. Sunderland's 'Essay on Theological Education'—the first effort, through the press, for that cause in the denomination. But in the preceding year Mr. Sunderland had organized in the New England Conference, at Boston, the 'Junior Preachers' Association,' before which he read his essay. It broke the ice there, and he was encouraged to get up the New

York convention for a more general movement. The reading of the essay before this body brought out the question before the whole Church. The convention was an imposing assembly. It comprised Drs. Fisk, Olin, Bangs, Durbin, Timothy Merritt, and other men of like character. The next week Dr. Durbin opened the columns of the *Christian Advocate* for the discussion of the subject. Its agitation became intense, and the essay and its author were belabored without mercy. Dr. D. Meritt Reese, an eminent physician and local preacher of New York, leading the opposition with the sturdy energy. Dr. Durbin had to close the *Advocate* against its further discussion. ZION'S HERALD (Boston), however, kept up a cannonade against the opposition, and the movement became almost distinctively a New England one; the rest of the Church seemed to fear and mourn over it, as menacing the whole destiny of American Methodism."—*The Methodist*, April 8, 1871.

And to the name of Abel Stevens, one whom I have known even from a child, it affords me pleasure to add the names of others who have privately, to my entire satisfaction, repudiated these "dark features" of the Church to which I refer. And first and foremost is my old and never-failing friend, Frederic Upham. R. H. Howard I had never known until he wrote me, some three years ago, presenting himself to me in all the symmetrical proportions of a man and brother. Also, my old friend, R. W. Allen, has recently extended to me the cordial hand of fraternal recognition; and I may add, that since this paragraph appeared in the HERALD sympathetic letters have reached me from members of the Church whose pleasant faces I never saw.

Thus, of course, I must make due discrimination between the acts of the Church, in itself considered, and its individual members by whom these acts are not approved. But we must bear in mind that neither the New England Conference nor the General Conference nor the Church, in its capacity as a Church, has ever repented of any injustice done to me thirty or forty years ago; and when this matter turns up in the columns of ZION'S HERALD, or the *Methodist*, no fault is found with the Church without implicating me also for having left it.

A peep into Allibone's Dictionary of Authors will give you the titles of a number of works which I wrote, by the special request of the Book Agents and the Conference of which I was a member; and I am sure the fault does not attach to me if the "early promise" of those works has not been fulfilled, on account of dislike to the anti-slavery views of their author. Although these agents had paid me liberally for writing them, they struck the whole from their list of publications, and thus passed a pro-slavery veto upon their author, and it remains unrevoked to this day. And, further, this official action of the Book Agents has been the best thing which this Church could do for me; and hence it appears that while my "early promise of usefulness to the Church" has been fulfilled, the promise of this Church to me has not been fulfilled, first nor last. The Church owes the position it now occupies on the subject of slavery to the movement in this behalf which was inaugurated in the Fall of 1833, by the same man who, at the preceding Conference of that year, originated the movement in behalf of theological education. Has the anti-slavery movement failed? He wrote the first "Appeal" on slavery, addressed to the New England and the New Hampshire Conferences, and also its "Defense" in reply to the "Counter Appeal" from the Wesleyan University; and the movement thus inaugurated finally freed the Church from slavery.

True it is, that all the time he remained in the Church, after this inauguration, he was persecuted by a bitterness unparalleled outside of Christendom—seven times subjected to a vexatious trial, on false charges got up by his expulsion. And now, from what I have to say of Bishop Hedding, and other ministers of the Church, it must not be inferred that I do not believe they may not have acted up to all the light they had at that day.

In one of those trials (1838, Bennett Street, Boston), when Bishop E. Hedding was my accuser, the Bishop said, "if you let the defendant remain the Church will be divided; and if the Church be rent in twain the nation will be divided." In two years after, I withdrew from the Church; in six years after, the Church was divided; in sixteen years the nation became divided; and in nineteen years after, my "early promise" to this Church was fulfilled to the letter.

Twice the General Conference altered the Discipline, for no other purpose but to facilitate my expulsion. And when the first alteration was brought about, in Baltimore, 1836, a slaveholding brother shouted, "glory to God!" Now, said he, "we have got a trap for La Roy Sunderland!" The "skeleton," however, proved a "little" too big for that "trap." But such were the trials to which this "skeleton" member was subjected by the Church, and for no breach of the decalogue, or any crime forbidden in the Discipline!

At my first trial, in Springfield, in 1836, it was on a charge by Dr. N. Bangs, of "slander, or"—something else! At my trial in 1837, in Nantucket, a private letter was illegally opened, and a resort to chicanery by Dr. N. B., which I will not here attempt to describe. At my trial in 1838 (Bennett Street, Boston), there were two Bishops—Soule, and Hedding (my accuser). And I begged of them to inform me as to what rule of the Discipline I had violated, or under what rule I was to be tried? But they refused to answer!

Then I begged to have the Conference answer, when the Bishops declared my questions "unconstitutional," and refused to put the question to the Conference. In reply to a question by James Porter, Bishop Soule declared it his prerogative to hold the defendant to trial, even to expulsion, without being able to name either of any such rules! At my trial in 1839 (Lynn Conference), the inevitable Dr. N. Bangs appeared again, and this time with a committee from New York, who came on to instruct the New England Conference in its duty in respect to my case.

In March, 1840, the "ex post facto" rule, made for my especial benefit, was brought to bear on me in New York, before a committee. The charges were got up by C. A. Davis, and the trial was *ex parte*, as I protested and made no defense. Of course I was convicted, and hanged in "double quick;" pronounced *dead*, and forbidden to exercise any ministerial function in a city where, for the space of five years, I had never been recognized as a minister in any form. That Davis was arrested in Washington a few years ago, for assault and battery. I have now before me one of his letters respecting my ecclesiastical death, which he boasts of, having accomplished at that trial. It is a literary curiosity, and I would like very much to see it in your columns. It is a "singular" commentary on the professions of great piety made by certain pro-slavery ministers of that period.

But the doings of this committee-*ex parte* trial were annulled by the New England Conference at Lowell, in 1840, where Davis and Bangs appeared again "in front," for my expulsion, and where, also, I had my seventh and last trial, on the charge of having slandered Bishop Soule, who presided! A verdict of acquittal was rendered, so my character upon the Conference record was as clear as that of any other member. And then it was, as if infatuated with a desire to pacify the Bishop, when there was no charge against me, that same Conference assumed to pass upon my character a vote of censure; and to this it added another vote, stronger still, assuming to command me to publish that vote of censure in my own paper, "without note or comment!" When that Conference adjourned, my membership with it was at an end; and to this day both those resolutions of the New England Conference remain upon its record, unrevoked. And as those votes in my case were the last thing which the Church ever did for me, so it was the only and the best thing which that body of ministers could do for the brother to whom the Church is indebted for the positions it now maintains on the subject of slavery and ministerial education. The story of these wrongs was, two years ago, written up by the special request of the Historical Society of the New England Conference, and engraved for its archives, where it will remain, probably, as I have not the slightest idea that that Society will ever deem its publication expedient.

Your paragraph partakes mildly of the critic. But that function I do not propose to imitate here. If you cannot take the hand I now hold out to you, I will turn to other good men who will take it. But such is my destiny. In 1845, with elastic steps I went to one of your theological seminaries (not then in Boston), expecting there to refresh my soul with a taste of fruits of labors long before devoted to that important subject. But I went there and remained an hour, only to find myself utterly, willfully ignored ("skeletons" usually attract some attention). I announced my name, but no officer nor student had any eyes by which they could recognize such a man, nor had they manners enough to tell me where I could find a place to sit down.

It is long since I arrived at that state of mind in which I can never find anything to censure in the religious experience of another. As your experience is for you, so is mine for me. Religion is in each mind *sui generis*, a matter wholly between you and your own conscience, which no other human being can have any right to question. Believe as you may, it is the conduct that demonstrates character, and determines who most loves the truth for the truth's sake. From that path, so far as I can judge, the "little man" of whom you speak has never departed, in the Church or out; and your statement, that he had "wandered in erratic paths," was purely gratuitous, made probably in view of the fact that thirty-four years ago he had doffed the sectarian garment which had been fitted to his limbs when but a boy. And how very "little" he must have been at that early period of his life, may, perhaps, be justly inferred from the rule by which he is now pronounced to have been "little" and "skeleton-like" even when forty years of age. And when you add that he has lived a "restless life," you mean, probably, that he has been active, and has not spent his years in traveling "round and round" in a half bubble.

Thus, you see, I cannot justify your affirmation that my "early promise of usefulness to the Church" has not been fulfilled. I affirm that the only two great issues I raised in the Methodist Episcopal Church have been fulfilled. And the position which this Church now maintains on these issues, when compared with its position and acts thirty and forty years ago, puts this fact beyond all cavil. And is it now worth while to attempt to throw dust?

But Mr. Stevens says, my "numerous friends deplored" my departure. Undoubtedly they did; but they did not blame me. It is reported of Jesus

that He advised His disciples not to remain where they were persecuted. I remained seven years. And after remaining so long, I do not see by what consistency I am to be censured for finally acting in harmony with that advice.

I have now only to add, that on reading your paragraph, and knowing, as I think I do, some of the influences that cluster around your official chair, it seemed somewhat as if, in despite of its denominational taint, it had left the door of your sanctum sufficiently ajar for me to approach you with this assurance of my good wishes and fraternal regards.

Quincy, Mass., June 26, 1874.

MR. WESLEY'S COUNSELS TO SANCTIFIED BELIEVERS.

1. Watch and pray continually against pride. If you think you are so taught of God as no longer to need man's teaching, pride lieth at the door. 2. To imagine none can teach you but those who are themselves saved from sin, is a very great and dangerous mistake. Give no place to it for a moment. It would lead you into a thousand other mistakes, and that irrecoverably. Obey and regard them that are over you in the Lord, and do not think you know better than they. 3. Let there be in you that lowly mind which was in Christ Jesus. And be ye likewise clothed with humility. Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile, in your own eyes.

4. Never use the words "wisdom," "reason," or "knowledge," by way of reproach. On the contrary, pray that you yourself may abound in them more and more.

5. The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark; you are getting out of the royal way. And when you are asking others, "have you received this or that blessing?" if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent.

6. Beware of censoriousness—thinking or calling them that any ways oppose you, whether in judgment or practice, blind, dead, fallen, or "enemies to the work." 7. Beware of crying nothing but "believe, believe," and condemning those as ignorant or legal who speak in a more Scriptural way. At certain seasons, indeed, it may be right to treat of nothing but repentance, or merely of faith, or altogether of holiness; but in general our calling is to declare the whole counsel of God, and to prophesy according to the analogy of faith.

8. Beware of schism, or making a rent in the Church of Christ. Beware of everything tending thereto. Beware of a dividing spirit. Shun whatever has the least aspect that way. Therefore say not, "I am of Paul, or Apollos," the very thing which occasioned the schism at Corinth. Say not, "this is my preacher; give me him, and take all the rest." All this tends to breed or foment division, to disunite those whom God hath joined. Do not despise, nor run down any preacher. Do not exalt any one above the rest, lest you hurt both him and the cause of God.

9. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or a small. 10. Beware of touchiness, or testiness, not bearing to be spoken to, starting at the least word, and flying from those who do not implicitly receive your sayings. 11. Give no offense which can possibly be avoided. 12. Be particularly careful in speaking of yourself. You may not indeed deny the work of God, but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words. Indeed, you need give it no general name—neither *perfection*, *sanctification*, the *second blessing*, nor the *having attained*. Rather, speak of the particulars which God hath wrought for you. You may say, At such a time I felt a change, and since that time I have not felt pride, or self-will, or anger, or unbelief, nor anything but a fullness of love to God and all mankind.

AN IMPROVEMENT RESOLUTION.

BY REV. W. E. MALLALIEU, D. D.

At the late session of the New England Conference a resolution was introduced, requiring the Presiding Elders to nominate a committee of one from each district, whose duty it should be to inquire into the practical working of the "one-sermon-a-Sabbath" system.

As is too often the case—that ministers and people are disposed to leave the old and well-tried methods of Sabbath service for something new, when they would find it difficult to give the reason for their action—somebody has tried the substitution of a so-called Bible service for a regular preaching service, and the claim is made that it is a great improvement; and another tries it, and still another; and, like any other contagious thing, the experiment repeats itself. Undoubtedly sometimes success has crowned the efforts thus put forth, and immediately we hear, at conventions and through the press, that the new arrangement is a wonderful

improvement upon the old, and everybody is advised to fall in and copy the example.

It is a rare thing that it occurs to any one to ask the question, "are there no failures? Does this innovation work equally well in city and country—in the densely as well as sparsely populated sections? Is success sure in every instance, whatever the character of the congregation, or whatever the ability and peculiarities of the pastor? Is the interest permanently sustained from year to year, and does it increase, or does the sensation decline, and numbers and interest diminish? Are more people really brought under the influence of the gospel, and instructed regularly in the truth of God's word, by the new method than by the old? Are there more conversions? Are the Churches more spiritual, more aggressive, more active in their labors for the salvation of men? Are the people more inclined to keep holy the Sabbath, or do they indulge in visiting and riding about in the afternoon? Do poor people, and those with family cares, and especially those with small children, find themselves better accommodated with one sermon than with two? Do the ministers preach those mighty gospel sermons that sweep the people up out of worldliness and sin to the heights of purity and power, when they only preach once a week, or do they get lazy, and those wonderful sermons we sometimes hear about remain more undeveloped possibilities?"

How easy to ask questions! And are they not practical, common sense questions? Are they not questions which ought to be asked, and answered satisfactorily, before any new system of Sabbath services shall be adopted? Certainly we must allow that the great predominant desire of every real lover of the cause of Christ is to employ that method which shall secure the greatest desirable results. Whether in favor of one preaching service or two, each one must be "supposed to hold himself ready to make whatever changes are possible, in order to accomplish the great mission which God has committed to His ministers and Churches. But we must not be misled. We must base our judgment on knowledge. We must remember that people, and even ministers, are much more inclined to report their successes than their failures, and hence, though there may have been a hundred instances in which the change from two sermons to one has been attended with the utter absence of any advantage whatever, we do not hear anything about them. What we need is a searching investigation of the facts of the whole case—an investigation that shall be competent and honest, and then we may find real help in our attempts to solve this question, which so frequently presents itself for our consideration.

It is to be hoped that the Presiding Elders, without any unnecessary delay, will proceed to appoint the contemplated committee, and that the committee will be composed of men of experience, not already pledged to push the revolution—men who will give time and thought to the consideration of the whole subject, and at the next annual conference be able to present a report which shall be a credit to themselves and the body which has demanded their services.

THE METHODIST HYMN-BOOK.

MR. EDITOR:—Will you allow a few lines from an occasional correspondent, on the subject of our Hymn-Book?

It is with some hesitancy that I take up my pen to note down even a few lines in regard to the standard Hymn-Book of our Church. It may be thought I am very presumptuous, even to express an opinion on this subject, especially if adverse to our old collection of hymns. But a ministry of twenty-five years in the Methodist Church has given me some familiarity with that book; and the better I know it, the more am I convinced that it needs reconstruction from the foundation.

I trust it will do no harm if I say once, what I have often thought, that our standard Hymn-Book should undergo thorough revision by a competent committee appointed by the General Conference. I do not say our Hymn-Book should be cast aside; neither do I say there are no good and appropriate hymns in it; but I say that many of the eleven hundred and twenty-nine hymns composing that book, exclusive of the doxologies, are not appropriate to the present use of the Methodist Church, and are now very seldom used, if at all; while there is need of a class of hymns not in the book, adapted to the state of religious society.

I think I may therefore conclude our Hymn-Book is defective for having obsolete and inappropriate hymns; and also for not having many that are needed in social and public worship. If a thoroughly competent committee should throw out three or four hundred of our present hymns, and in their place put in one hundred, or one hundred and fifty of more recent composition, and better adapted to the wants of social and public worship, we should have a much better collection.

As a Church, I suppose we do not claim divine inspiration in the composition of our hymns; and because hymns have been kept in good company which ought to have dropped out of sight seventy-five years ago, or (better) never have had a place in the book, shall they therefore be kept in the Hymn-Book as antiquarian curiosities? Most of our hymns were written a century ago, and they partake largely of the spirit of the age in which they were written. The persecutions that the early Methodists endured, and the the-

ological controversies in which they engaged, dictated more or less the hymns which the Wesleys wrote.

The sermons of the Wesleys were doubtless appropriate and powerful in their day, and adapted to the needs of the times; but many of those sermons would be much out of place now in this country. It is equally true of their hymns. Of the eleven hundred and twenty-nine hymns in our standard collection, five hundred and sixty-eight are accredited to Charles Wesley—a fraction more than one half of the whole number, while the other half are gathered from about fifty different sources.

The fact that many hymns have been composed within the past ten or fifteen years, and are very extensively used in social and public worship in our Church, shows that the people are drifting away from our standard collection into the use of more modern and better adapted hymns. And these modern hymns are sung as devoutly, and I believe are as acceptable to God, as if they had come from the pen of Charles Wesley a hundred years ago.

Then, again, the classification of our hymns is seriously defective. It is difficult to find what we have got, because the hymns are not appropriately represented by a topical heading, and these headings not put together into a topical index. May we not hope that the Methodist Church, through her next General Conference, will put the subject of revision of our standard hymn-book into the hands of a competent committee, with full powers to sift it and "winnow" it. Our Church hymn-book shall be a collection of "Winnowed Hymns," the chaff having all been blown away, so that in the year 1877 we shall have the best collection of hymns in this country.

WILLIAM JONES.

Lyons, N. Y.

[We do not in any measure agree with our correspondent, as to the comparative value of modern over ancient hymns. The "Hymns of the Ages" are the sweetest and most likely to live. We publish the collection, however, as suggestive, and as turning thought into a fresh channel. The Hymn-Book may be improved, doubtless, but not by the addition of any considerable number of modern hymns.—ED. HERALD.]

BELL RINGING.

The interior, of Chicago, has the following article relative to "Bell Ringing":—

"There is no music more inspiring than the full, rich tones of a fine church bell. It pours over the soul, and rounds away the asperities which have been raised by a week's conflict with the world. Walking to the house of God beneath its tones of melody, one is better fitted for the solemn delights of the sanctuary."

"By no people is this better understood or more fully appreciated than by German Christians, of whatever denomination; and their bell ringing is nearly always conscientiously and artistically performed. Our native people seem to regard the bell as nothing more than a signal that the hour of prayer has arrived; and they often give it in a way to exasperate rather than soothe the coming worshippers. One rings a fire alarm with prodigious energy; another sends out a doleful knell, the sounds coming at slow intervals, like the dark vehicles of a funeral train; another sends out the throbs without any regard to time, rhyme or reason. But a true bell ringer makes his bell call out, in golden tones, 'rejoice! rejoice! the Sabbath has come!' and the happy vibrations rush with the message over all the city and the land. Worshippers entering into the church under such melody will sing better at the opening hymn, listen more devoutly to the reading of the Word, and be in tune to enjoy the service."

"Some will say this is mere sensuous effect. We say it is not. What did God put melody into the order of His worship for? Not for His own sake, certainly; but as a help and inspiration to our weak souls in our efforts to rise up and go to Him; and we are wrong in either ignorantly or willfully depriving it of its inspiring and delightful effect."

The Free Church of Scotland is ahead with its noble sustentation scheme. This year about \$760,000 have been raised, an increase of about \$60,000 over last year. Each minister receives from it \$750 and a share in the surplus fund. The whole income of the Established Church last year was about \$2,500,000.

Our Book Table.

RESTING REVIEWS.

Kindred with "Ueberweg's Philosophy" (noticed last week) is HODGE'S THEOLOGY, whose three volumes are a proof that strong meat is yet hungered for; also a proof that one man cannot do everything. Some chapters in these volumes are excellent. The first part, on the nature and function of theology, and the nature and function of reason in respect to theology, is well put. So are some of his arguments on the attributes of God, especially those that are antagonized by the naturalist. But many departments are but touched where exhaustive treatises are needed—such subjects as the Reformation, Inspiration, and Future Punishment. Where it is strongest, there it is weakest—in its treatment of decrees and limited atonement. Dr. Hodge feels at home there, his least at home. It is the unbiblical and anti-biblical portion of his work. His summary of the modern skeptics is better than Ueberweg's, and his answer to their arguments also better. Their work is very tricky. When will Dr. Warren's supplement it? Shall we lose that system of theology in a system of schools and colleges and practicalities of a university? It will be paying a great price for these later treasures. These he ought to have done, and not to leave the other undone. Hodge's work proves the impossibility of a successful treatise on systematic divinity equal in all its parts. Specialties are much better. *Non omnes omnia possunt* will be.

is true of the attempt to make an elaborate and complete defense of all gospel truths, as it is of every other department of labor. Yet men crave their syllabuses of commentaries and bodies of divinity, and they must be indulged.

Very antagonistic to Hodge is Samuel Johnson's ORIENTAL RELIGION, in which he seeks to show that India's faiths owe nothing to Christianity, embrace Christianity, and can be developed independently of Christianity. It is not therefore a philosophical work, any more than the American portion of Ueberweg. It is a panegyric on Pantheism, and an assault on Christianity. It is odd, therefore, that he should say, "I have written not as an advocate of Christianity." True, certainly; he need not have said it. But he would not add, "nor of any other distinctive religion," for he is the warm advocate of every other, or any other, distinctive religion. "Anything to beat Grant," is his ecclesiastical motto—"anything to beat Christianity." He brings well into shape the views of the original Indians, the Aryans, whom he recognizes, with Renan, as holding in their treasury the first written language. Where did they get it? The Bible tells—not from their sacred books, nor Mr. Johnson. He brings many facts to light respecting Buddhism and Brahminism, especially words of good report, but fails to show, what is true, how terribly the nations that have accepted these faiths have fallen into every possible abomination. For instance, pretty words are quoted as to the status of woman; but what are the facts? The volume is valuable as a proof of the strength and weakness of unbelief. It is strong in its learning, and sometimes in its language. It is weak in its support to sinking, sinning souls. India and all other Oriental religions must accept the one Oriental and Occidental, which they all feebly strike or feebly grope for in their darkness.

I see one of my friends (I can easily guess who), speaking of my note on Clarke's SEX IN EDUCATION, thinks that I am one of those "critics who cannot do the author of the little work simple justice;" and then he proceeds to say that Clarke is not so much opposed to co-education as to the practical education of the sexes. I have read his "little book" with much care, and find he is opposed to the present American education of girls, which he compares with the European, but spends most of his shafts on co-education. Now, I showed that it was co-education that injured them, for three fourths, if not seven eighths of the girls of America who receive any higher education, get it separately. Nor is it identical education; for no girl's school or college, as such, does give an identical education with the male colleges. If he is not fighting them, he is fighting nothing. He shows that girls need rest, and that they should be educated in mixed schools; for those schools always had a matron, the proper person to whom such matters should be referred, and who always exercised her judgment entirely independent of the principal. "Identical education" means that girls shall study the same books as boys; not that they shall study for standing; not that they shall study every recreation; not that they shall learn no lesson; but they shall be in the same classes, and get on as well as they may in the same works. This can be done, subject to the conditions of sex. Girls are better scholars than boys, and can learn more in the same time. They can therefore rest frequently, and yet keep up; if not as fast as their associates. They should study the same books, for boys study the best, and they should not study poorer. Why should they fuss over paint-brushes when they have no taste for art, or make horrible music when they hate the piano? They do not become artists and musicians by such a course. Why should they stick to French as a study, and not leave German? Look at Virgil, but not Homer? Their minds need informing as much as their bodies'. They are made light and frivolous by these separate schools. Co-education is identical education, and no other. They are right who demand this, because they want their girls' minds well furnished; not that they should be of proper lady principals, they can get this education in the same schools and colleges with the boys. Methodism made co-education a grand success in academies, and her separate schools for girls have always been failures, and always will be. There's no breadth or force in them. One or two live where prejudice lives, but they have no such success as Wilbraham or Redfield or Cazenovia, or scores of such. She will give all her children that want it the highest education her colleges afford, and they afford as high as any. She has done this, too, without injury to the bodies of her girls. They have grown in strength in her healthful country schools, as they have grown in brains; they have grown in common sense. She has not got up many scholars equal to Elizabeth Barrett Browning, Sara Coleridge, and Mrs. Somerville, who are the fruit of English "identical education," and who were all a success physically, so far as they could have been under any circumstances.

Dr. Clarke's work is a semi-scientific put melody into the order of His worship for? Not for His own sake, certainly; but as a help and inspiration to our weak souls in our efforts to rise up and go to Him; and we are wrong in either ignorantly or willfully depriving it of its inspiring and delightful effect."

Italy is opening strangely, and seriously. Dr. Vernon, the superintendent, has taken strong ground in and has established two places where the gospel is preached—one is the "Church of the Roman Forum" the other "The Military Church," first is located "within earshot" of the Mamertine Prison, where the loved St. Paul was incarcerated; near also the Roman Forum, embraces sixty members. The Church is for the special benefit of Italian soldiers, forty of whom have been admitted to the communion; all the appointments in Italy and missionary superintendence, the work is prospering greatly.

REV. H. MANSELL writes from now, India, that "there are revivifications among our English-speaking congregations at Allahabad, Cawnpore, and Lucknow, and souls are saved by week. Though the weather is hot (over one hundred and six degrees in the sun), yet all the work is going steadily forward."

HEATHEN WOMAN'S FRIEND.—fail to read it—excellent.

MISSIONARY CONCERT.—One says his missionary concert was lent last month. Is this the expense of all the Methodist pastors in England?

An Old Catholic Synod was held at Bonn. Eighty-nine delegates were present. Bishop Reinken presided. A modification of the confessional system was adopted, and it was declared that priests cannot forgive

The Christian World.  
MISSIONARY DEPARTMENT.  
REV. R. W. ALLEN, Editor.  
"All the earth shall be filled with the Lord."—NUM. XIV.  
MONEY NEEDED.—More greatly needed for the mission Our Missionary Society. More missionaries are called for foreign stations, and new missions are pleading for Christian tell them of Jesus, and relieve the Missionary Society's debt, to re-enforce missions, and to open where the fields are white with the harvest. What shall we retrench? That we shall we call home those denying and successful foreign field? Every loyal Christian would demonstrate, must not be. Then we must money. Shall we have it an abundance in the hands of Jesus. Will they amount needed? Reader, Less than fifty cents each to the missionary cause last year to the Methodist Church. Think of it. Do you the missionary treasury is Money we must have; the for it; to withhold it, under the stance, is a fearful work. Noble cause—give liberally once, and surely He will window of heaven and pour blessing that there shall not receive it."  
THE OUTLOOK.—The work to the gospel, and in every nation there is a pressing call to missionaries. Never before opportunities to save the heathen extraordinary success attends labor in heathen lands. Where gospel is preached it is winning triumphs. Look at the Islands, Madagascar, Southern South Seas, West Indies, South America, India, China, Norway, Mexico—what wonderful wrought in these, and in other tries by the blessed Gospel? More embracing Christianity, number of earnest Christians are ed by thousands every year. Look in heathen countries is moving, and should stir the heart Church to noble Christian labor.  
HOW TO DISPOSE OF UNPRODUCTIVE PROPERTY.—A friend of mine the American Board recently wrote to the treasurer as follows:—  
"Some two years ago I bought real estate. I offered it for sale, but had no offer for it. Having nearly two years, and feeling had little tact for selling or a buyer, I got tired of it, and the property to the Lord. Last in one morning and offered me my price being \$4,000. Will the offer stand twenty-four hours was the reply. Before night party came and offered me price—one half cash, the other on time. I here send one half sum, paid down, to you, and the half to the American Home Mission Society. I concluded the Lord best when He wanted the money work, and sent a buyer when the came. Is not this a capital way posing of unproductive property?"  
ARCOT MISSION.—The Rev. Church have a most prosperous in Southwestern India, called the Mission. Recently the inhabitants some twenty villages came over body to Christianity, and are steadfast in the position they have Wonderful things are accomplishing there for Christ.  
BOMBAY AND BENGAL.—How dardly is the Lord working in places? Read the Rev. Wm. T. letter on the subject in the *Methodist Advocate*. Are there men willing to go at the cost of sacrificing, heroic man of God?  
ITALY IS OPENING STRANGELY, AND SERIOUSLY. Dr. Vernon, the superintendent, has taken strong ground in and has established two places where the gospel is preached—one is the "Church of the Roman Forum" the other "The Military Church," first is located "within earshot" of the Mamertine Prison, where the loved St. Paul was incarcerated; near also the Roman Forum, embraces sixty members. The Church is for the special benefit of Italian soldiers, forty of whom have been admitted to the communion; all the appointments in Italy and missionary superintendence, the work is prospering greatly.  
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## The Christian World.

## MISSIONARY DEPARTMENT.

REV. E. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—NUM. XIV. 21.

MONEY NEEDED.—Money is now

greatly needed for the missionary work.

Our Missionary Society is in debt.

More missionaries are called for at our

foreign stations, and new mission fields

are pleading for Christian laborers to

tell them of Jesus, and no money to

relieve the Missionary Society of its in-

debtedness, to re-enforce our foreign

missions, and to open new missions

where the fields are white, ready for

the harvest. What shall be done? Shall

we renege? That we cannot do.

Shall we call home those faithful, self-

denying and successful laborers in the

foreign field? Every loyal heart to

Christ would demonstrate, and say, it

must not be. Then we must have more

money. Shall we have it? There is

an abundance in the hands of the dis-

ciples of Jesus. Will they give the

amount needed? Reader, what say?

Less than fifty cents each were given

to the missionary cause last year by the

members of the Methodist Episcopal

Church. Think of it. Do you wonder

the missionary treasury is in debt?

Money we must have; the Lord calls

for it; to withhold it, under the cir-

cumstances, is a fearful work. Give to

this noble cause—give liberally—give at

once, and surely He will "open the

window of heaven and pour out a

blessing that shall not be room to

receive it."

THE OUTLOOK.—The world is open

to the gospel, and in every heathen na-

tion there is a pressing call for Chris-

tian missionaries. Never before such

opportunities to save the heathen. Ex-

traordinary success attends Christian

labor in heathen lands. Wherever the

gospel is preached it is winning glori-

ous triumphs. Look at the Sandwich

Islands, Madagascar, Southern Africa,

South Seas, West Indies, South Amer-

ica, India, China, Norway, Sweden,

Mexico—what wonderful things are

wrought in these, and in other coun-

tries by the blessed Gospel? Multitudes

are embracing Christianity, and the

number of earnest Christians is increas-

ing by thousands every year. The out-

look in heathen countries is most cheer-

ing, and should stir the heart of the

Church to noble Christian liberality.

HOW TO DISPOSE OF UNPRODUCTIVE

PROPERTY.—A friend of missions sent

the American Board recently \$1,000,

and wrote to the treasurer as follows:

"Some two years ago I bought some

real estate. I offered it for sale, but

had no offer for it. Having waited

nearly two years, and feeling that I

had little tact for selling or finding a

buyer, I got tired of it, and consecrated

the property to the Lord. Last week,

just in the hardest times, a man came

in one morning and offered me \$3,800,

my price being \$4,000. Will you let

the offer stand twenty-four hours? Yes,

was the reply. Before night another

party came and offered me the full

price—one half cash, the other half

on time. I here send one half of the

sum, paid down, to you, and the other

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Society. I concluded the Lord knew

best when He wanted the money in His

work, and sent a buyer when that time

came. Is not this a capital way of dis-

posing of unproductive property?"

ARCOT MISSION.—The Reformed

Church have a most prosperous mission

in Southwestern India, called the Arcot

Mission. Recently the inhabitants of

some twenty villages came over in a

body to Christianity, and are standing

fast in the position they have taken.

Wonderful things are accomplished

there for Christ.

BOMBAY AND BENGAL.—How won-

derfully is the Lord working in these

places? Read the Rev. Wm. Taylor's

letter on the subject in the June Mis-

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men willing to go at the call of this

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system was adopted, and it was de-

clared that priests cannot forgive sins.

## TEMPERANCE.

## THRILLING VERSES.

The circumstances calling forth the following touching and thrilling lines, are as follows: A young lady in New York was in the habit of writing for a Philadelphia paper, on the subject of temperance. Her writing was so full of pathos, and evidenced such deep emotions of soul, that a friend accused her of being a fanatic on the subject of temperance. Whereupon she wrote the following lines:

Go feel what I have felt;  
Go hear what I have borne;  
Sink 'neath the blow a father dealt,  
And the cold world's proud scorn;  
Then suffer on from year to year—  
The sole relief the scorching tear.

Go kneel as I have knelt;  
Implore, beseech and pray;  
Strive the besotted heart to melt,  
The downward course to stay;  
Be dashed with bitter ceaseless  
Your prayers buried, your tears defied.

Go weep as I have wept,  
O'er a loved father's fall;  
See every promising blessing swept,  
Youth's sweetest turned to gall,  
Life's fond dream, and all the way  
That brought me on to woman's day.

Go see what I have seen!  
Behold the strong man bow,  
With quaking teeth, lips bathed in blood,  
And cold and livid brow;  
Go catch the withered glance, and see  
That mirrored his soul's misery.

Go, then, to mother's side,  
And her crushed bosom cheer;  
With own deep anguish hide,  
Wipe from her cheek the bitter tear;  
Mark her worn frame and withered brow,  
The gray that streaks her dark hair now,  
Her failing frame and trembling limb,  
And trace the ruin back to him  
Who plighted faith, in early youth,  
Promised eternal love for a true ornament,  
But who, forsworn, hath yielded up  
That promise to the cursed cup,  
And all that makes life's prospects bright,  
And chained her there, 'mid want and strife—  
And stamped on childhood's brow, so mild,  
That withering blight, a drunkard's child.

Go hear, and feel, and see, and know  
All that my soul hath felt and known;  
Then look upon the wine-cup's glow;  
See if the beauty can atone;  
Think if his flavor you will try,  
When all proclaim, "its drink and die!"

Tell me I hate the bowl?  
Hate is a feeble word;  
I hate, abhor, my very soul  
With strong disgust is stirred  
Whenever I see, or hear, or feel  
Of that dark beverage of hell!

SECRETS OF THE LIQUOR BUSINESS.

There is one thing the liquor dealers cannot deny, viz: that there is a confidential circular for liquor sellers. It contains 241 recipes for making all kinds of drinks and fancy liquors out of corn whiskey; and how to create a mint of money out of a trifle.

One bushel of corn, worth forty cents, will make three gallons of alcohol, bringing \$1.50 per gallon. By putting strychnine, a rank poison, into the malt, it will make four gallons. Then, after distillation, add jimson weed with four gallons of water, and there will be eight gallons of corn whiskey, worth \$12, from 40 cents' worth of corn. So much as to the drink for the "common folk" and the drunkard.

For the delicacies prepared for the gentry and the ladies, the manufacturer has 61 pleasing extracts, 7 colorings, 24 choice essential oils, and 28 drugs. With these he will take corn whiskey and convert it into French brandy, Bourbon whiskey, Holland gin, champagne, port wine, or any kind of wine or cordial.

For example, "to make French brandy, take 'brandy flavor' half a pint, 'age and body preparation' one pound, corn whiskey forty gallons, and you have forty gallons of French brandy." This is worth from \$7 to \$16 per gallon.

Prof. Thos. D. Mitchell, M. D., says: "What has been said thus far of alcoholic drinks, was predicated on the notion of their purity, or rather their freedom from adulteration. Under the most favorable circumstances we have seen something of their effects; but how must these be aggravated by the scandalous tricks of manufacturers, that are now as notorious as the use of the article? Brandy, rum, gin, wines, beer, porter, etc., are all the subjects of constant frauds, and the adulterations are a matter of scientific study. The most acid vegetables and mineral substances, as coppers, alum, cocculus indicus, cherry, laurel water, and many other poisonous matters, known and concealed, are employed to convert common whiskey into real French brandy, Holland gin, Jamaica spirits, etc., etc., so that by various admixtures unsaleable wines are converted into genuine Oporto, Madeira, etc."

Dr. Cox, State chemist of Ohio, states that out of six hundred inspections made in two years, ninety per cent were spurious. The following was among them: A druggist in Cincinnati ordered from New York two hogsheads of the best brands of French brandy, for medicinal purposes. To test them Dr. Cox poured some in a glass, and inserted a steel blade. In fifteen minutes the brandy turned black as ink, and the steel a bright copper color. The druggist refused to pay, and stood suit; the Doctor analyzed the stuff before the court and the jury, and found that it contained nitric acid, sulphuric acid, prussic acid, Guaiacum, pepper, and fusil oil. The jury pronounced it worthless."

A quantity of whiskey was seized in Newton, Mass. The receipt was found in the possession of the dealer, and read thus: "ten gallons of kerosene, three pounds of potash, one ounce of strychnine, mixed with soft water. If you want gin, add quantum sufficit of oil of juniper." It is a mystery that men who drink this diabolical stuff do not drop down dead at once.

The following extract from an official document speaks for itself: "Vast quantities of wine, in imitation of the produce of all the wine growing countries, are manufactured at Cetto and Marseilles, and sent, by collusion, to Madeira; and then, after being blended with the usual marks of the genuine Madeira vintage, are re-shipped to this country. Frauds to the same extent and

in the same way are perpetrated in the manufacture of Port and other wines. A single fact may give some idea of the extent to which these frauds are carried on. According to the custom-house books of Oporto, one hundred and thirty-five pipes and twenty hogsheads of wine were shipped to Guernsey. The same year there were sent from Guernsey two thousand five hundred and forty-five pipes, and one hundred and sixty-two hogsheads, all reported to be genuine Port!"—Lectures on the Reign and Terror of King Alcohol.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

July 15, 1874.

FLOUR—Superfine, \$4.75 @ 5.25; extra, \$5.75 @ 6.25; Michigan, \$6.25 @ 7.25; St. Louis, \$7.00 @ 8.00; Southern Flour, \$5.75 @ 6.50.

CORN—Mixed and Yellow, \$1 @ 95c.

OATS—50 @ 65c @ bushel.

RICE—\$10.00 @ 12.00 per barrel.

SHORTS—\$10.00 @ 20.00 per ton.

FINISHED—\$2.00 @ 2.40 per ton.

SEED—Timothy Herd's Grass, \$3.50 @ bush; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per bush; Clover, 100 @ 10c per lb.

APPLES—\$0.00 @ 1.00 per bush.

POKE—\$2 @ 2 1/2; Lard, 12 @ 12 1/2; Hams, 12 @ 12 1/2.

CHICKS—Factory, 100 @ 10c.

EGGS—40 @ 15 cents per doz.

HAY—\$24.00 @ 25.00 per ton, for Eastern Pressed.

POWDER—0 @ 50c per peck.

BEANS—Extra Pea, \$0.00 @ 2.00; medium, \$1.50 @ 2.00 per bush.

POULTRY—0 @ 5c @ 10c @ 15c @ 20c @ 25c @ 30c @ 35c @ 40c @ 45c @ 50c @ 55c @ 60c @ 65c @ 70c @ 75c @ 80c @ 85c @ 90c @ 95c @ 1.00 @ 1.10 @ 1.20 @ 1.30 @ 1.40 @ 1.50 @ 1.60 @ 1.70 @ 1.80 @ 1.90 @ 2.00 @ 2.10 @ 2.20 @ 2.30 @ 2.40 @ 2.50 @ 2.60 @ 2.70 @ 2.80 @ 2.90 @ 3.00 @ 3.10 @ 3.20 @ 3.30 @ 3.40 @ 3.50 @ 3.60 @ 3.70 @ 3.80 @ 3.90 @ 4.00 @ 4.10 @ 4.20 @ 4.30 @ 4.40 @ 4.50 @ 4.60 @ 4.70 @ 4.80 @ 4.90 @ 5.00 @ 5.10 @ 5.20 @ 5.30 @ 5.40 @ 5.50 @ 5.60 @ 5.70 @ 5.80 @ 5.90 @ 6.00 @ 6.10 @ 6.20 @ 6.30 @ 6.40 @ 6.50 @ 6.60 @ 6.70 @ 6.80 @ 6.90 @ 7.00 @ 7.10 @ 7.20 @ 7.30 @ 7.40 @ 7.50 @ 7.60 @ 7.70 @ 7.80 @ 7.90 @ 8.00 @ 8.10 @ 8.20 @ 8.30 @ 8.40 @ 8.50 @ 8.60 @ 8.70 @ 8.80 @ 8.90 @ 9.00 @ 9.10 @ 9.20 @ 9.30 @ 9.40 @ 9.50 @ 9.60 @ 9.70 @ 9.80 @ 9.90 @ 10.00 @ 10.10 @ 10.20 @ 10.30 @ 10.40 @ 10.50 @ 10.60 @ 10.70 @ 10.80 @ 10.90 @ 11.00 @ 11.10 @ 11.20 @ 11.30 @ 11.40 @ 11.50 @ 11.60 @ 11.70 @ 11.80 @ 11.90 @ 12.00 @ 12.10 @ 12.20 @ 12.30 @ 12.40 @ 12.50 @ 12.60 @ 12.70 @ 12.80 @ 12.90 @ 13.00 @ 13.10 @ 13.20 @ 13.30 @ 13.40 @ 13.50 @ 13.60 @ 13.70 @ 13.80 @ 13.90 @ 14.00 @ 14.10 @ 14.20 @ 14.30 @ 14.40 @ 14.50 @ 14.60 @ 14.70 @ 14.80 @ 14.90 @ 15.00 @ 15.10 @ 15.20 @ 15.30 @ 15.40 @ 15.50 @ 15.60 @ 15.70 @ 15.80 @ 15.90 @ 16.00 @ 16.10 @ 16.20 @ 16.30 @ 16.40 @ 16.50 @ 16.60 @ 16.70 @ 16.80 @ 16.90 @ 17.00 @ 17.10 @ 17.20 @ 17.30 @ 17.40 @ 17.50 @ 17.60 @ 17.70 @ 17.80 @ 17.90 @ 18.00 @ 18.10 @ 18.20 @ 18.30 @ 18.40 @ 18.50 @ 18.60 @ 18.70 @ 18.80 @ 18.90 @ 19.00 @ 19.10 @ 19.20 @ 19.30 @ 19.40 @ 19.50 @ 19.60 @ 19.70 @ 19.80 @ 19.90 @ 20.00 @ 20.10 @ 20.20 @ 20.30 @ 20.40 @ 20.50 @ 20.60 @ 20.70 @ 20.80 @ 20.90 @ 21.00 @ 21.10 @ 21.20 @ 21.30 @ 21.40 @ 21.50 @ 21.60 @ 21.70 @ 21.80 @ 21.90 @ 22.00 @ 22.10 @ 22.20 @ 22.30 @ 22.40 @ 22.50 @ 22.60 @ 22.70 @ 22.80 @ 22.90 @ 23.00 @ 23.10 @ 23.20 @ 23.30 @ 23.40 @ 23.50 @ 23.60 @ 23.70 @ 23.80 @ 23.90 @ 24.00 @ 24.10 @ 24.20 @ 24.30 @ 24.40 @ 24.50 @ 24.60 @ 24.70 @ 24.80 @ 24.90 @ 25.00 @ 25.10 @ 25.20 @ 25.30 @ 25.40 @ 25.50 @ 25.60 @ 25.70 @ 25.80 @ 25.90 @ 26.00 @ 26.10 @ 26.20 @ 26.30 @ 26.40 @ 26.50 @ 26.60 @ 26.70 @ 26.80 @ 26.90 @ 27.00 @ 27.10 @ 27.20 @ 27.30 @ 27.40 @ 27.50 @ 27.60 @ 27.70 @ 27.80 @ 27.90 @ 28.00 @ 28.10 @ 28.20 @ 28.30 @ 28.40 @ 28.50 @ 28.60 @ 28.70 @ 28.80 @ 28.90 @ 29.00 @ 29.10 @ 29.20 @ 29.30 @ 29.40 @ 29.50 @ 29.60 @ 29.70 @ 29.80 @ 29.90 @ 30.00 @ 30.10 @ 30.20 @ 30.30 @ 30.40 @ 30.50 @ 30.60 @ 30.70 @ 30.80 @ 30.90 @ 31.00 @ 31.10 @ 31.20 @ 31.30 @ 31.40 @ 31.50 @ 31.60 @ 31.70 @ 31.80 @ 31.90 @ 32.00 @ 32.10 @ 32.20 @ 32.30 @ 32.40 @ 32.50 @ 32.60 @ 32.70 @ 32.80 @ 32.90 @ 33.00 @ 33.10 @ 33.20 @ 33.30 @ 33.40 @ 33.50 @ 33.60 @ 33.70 @ 33.80 @ 33.90 @ 34.00 @ 34.10 @ 34.20 @ 34.30 @ 34.40 @ 34.50 @ 34.60 @ 34.70 @ 34.80 @ 34.90 @ 35.00 @ 35.10 @ 35.20 @ 35.30 @ 35.40 @ 35.50 @ 35.60 @ 35.70 @ 35.80 @ 35.90 @ 36.00 @ 36.10 @ 36.20 @ 36.30 @ 36.40 @ 36.50 @ 36.60 @ 36.70 @ 36.80 @ 36.90 @ 37.00 @ 37.10 @ 37.20 @ 37.30 @ 37.40 @ 37.50 @ 37.60 @ 37.70 @ 37.80 @ 37.90 @ 38.00 @ 38.10 @ 38.20 @ 38.30 @ 38.40 @ 38.50 @ 38.60 @ 38.70 @ 38.80 @ 38.90 @ 39.00 @ 39.10 @ 39.20 @ 39.30 @ 39.40 @ 39.50 @ 39.60 @ 39.70 @ 39.80 @ 39.90 @ 40.00 @ 40.10 @ 40.20 @ 40.30 @ 40.40 @ 40.50 @ 40.60 @ 40.70 @ 40.80 @ 40.90 @ 41.00 @ 41.10 @ 41.20 @ 41.30 @ 41.40 @ 41.50 @ 41.60 @ 41.70 @ 41.80 @ 41.90 @ 42.00 @ 42.10 @ 42.20 @ 42.30 @ 42.40 @ 42.50 @ 42.60 @ 42.70 @ 42.80 @ 42.90 @ 43.00 @ 43.10 @ 43.20 @ 43.30 @ 43.40 @ 43.50 @ 43.60 @ 43.70 @ 43.80 @ 43.90 @ 44.00 @ 44.10 @ 44.20 @ 44.30 @ 44.40 @ 44.50 @ 44.60 @ 44.70 @ 44.80 @ 44.90 @ 45.00 @ 45.10 @ 45.20 @ 45.30 @ 45.40 @ 45.50 @ 45.60 @ 45.70 @ 45.80 @ 45.90 @ 46.00 @ 46.10 @ 46.20 @ 46.30 @ 46.40 @ 46.50 @ 46.60 @ 46.70 @ 46.80 @ 46.90 @ 47.00 @ 47.10 @ 47.20 @ 47.30 @ 47.40 @ 47.50 @ 47.60 @ 47.70 @ 47.80 @ 47.90 @ 48.00 @ 48.10 @ 48.20 @ 48.30 @ 48.40 @ 48.50 @ 48.60 @ 48.70 @ 48.80 @ 48.90 @ 49.00 @ 49.10 @ 49.20 @ 49.30 @ 49.40 @ 49.50 @ 49.60 @ 49.70 @ 49.80 @ 49.90 @ 50.00 @ 50.10 @ 50.20 @ 50.30 @ 50.40 @ 50.50 @ 50.60 @ 50.70 @ 50.80 @ 50.90 @ 51.00 @ 51.10 @ 51.20 @ 51.30 @ 51.40 @ 51.50 @ 51.60 @ 51.70 @ 51.80 @ 51.90 @ 52.00 @

HERALD CALENDAR.

White Mountain Min. Assn. Lancaster, July 16, 17.  
Carmont Min. Assn., Claremont, July 20, 21.  
Northville Min. Assn., New London, July 23, 24.  
Min. Association, Seabrook, Me., Oct. 12, 14.

BOSTON UNIVERSITY:  
School of Theology opens, Sept. 6.  
School of Law opens, Oct. 7.  
School of Medicine opens, Oct. 14.  
College of Oratory opens, Oct. 14.  
College of Liberal Arts opens, Oct. 14.  
College of Music opens, Sept. 14.

CAMP-MEETING CALENDAR.

International Camp-meeting, at Round Lake, N. Y. (holding two weeks), July 8, 9.  
Maine State Camp-meeting, at Richmond, Me. (to continue eight days), Aug. 10, 11.  
S. Framingham Camp-meeting, Aug. 14 to Oct. 15.  
Farmington Camp-meeting, Aug. 14 to Oct. 15.  
Twentieth National Camp-meeting, at Old Orchard Beach, Me., Aug. 12 to 21.  
Old Orchard Beach Camp-meeting (Annual, in connection with National), Aug. 12 to 21.  
Lake Winnepesaukee Camp-meeting, Aug. 17 to 22.  
Hamilton Camp-meeting (eight days), Aug. 18 to 25.  
Northport Camp-meeting begins, Aug. 24.  
Sterling Camp-meeting (annual), Aug. 25 to 29.  
Martha's Vineyard Camp-meeting begins, Aug. 25.  
Northampton Camp-meeting, Aug. 24 to 29.  
East Maclellan Camp-meeting, Aug. 21 to 25.  
Epiphany, N. H., Camp-meeting, Aug. 24 to 29.  
East Point Camp-meeting, Aug. 24 to 31.  
Martha's Grove Camp-meeting (Frye, Me.), Aug. 25 to 31.  
East Liverpool Camp-meeting, Aug. 25 to 31.  
Williamstown Camp-meeting, Aug. 29 to Sept. 4.  
Hodgdon Camp-meeting, Sept. 8 to 14.  
Ausable Camp-meeting, Sept. 14 to 19.

ZION'S HERALD.

THURSDAY, JULY 16, 1874.

RUSHING INTO PRINT.

It is wonderful to notice the haste and imprudence with which men in our days rush into the columns of the newspapers. Nothing need surprise a constant reader of these sheets, and yet sometimes these publications are so exceptionally injudicious and impertinent that they can only be read with astonishment. A week since some of our leading daily papers spread out in their columns the impulsive, egotistical and petulant private correspondence of a young clergyman with an official member of a Church with which he has once been connected, and for whose vacant pulpit he is still a candidate, but whose eyes of all the world; thus greatly exasperating the local difficulties in the religious society brought into such unpleasant notoriety, embarrassing the pastor that may be finally chosen, and holding up, in a particularly disagreeable light, the unhappy and self-conscious minister himself, who most effectually ruins his own case by his manner of presenting it.

Perhaps this should hardly be considered an aggravated illustration of the haste of publication to which we are alluding. Every-day matters, that simply pertain to private life, that never need be known out of the most limited circles, the publication of which can be of no possible service to the community, but which rather demoralize than invigorate public virtue, are thrown upon the wings of the wind, and scattered over the country. An official member of a Church has a temporary difference with his minister, or with a brother of the same communion, and immediately the struggle is transferred to the press, with the most unrestrained license as to the use of unfounded scandal and as to the interpretation of an opponent's motives. Domestic difficulties not involving crime, differences that a little judicious counsel from friends might adjust, are made hopelessly irreconcilable by their open publication in the papers, and the exaggeration with which they are recorded. The floating tales of a community in reference to the falling popularity of a pastor, caught up by the eager itemizer and published under a startling heading, or with grave intimations of the probable outcome of the matter, have in scores of instances precipitated an event that might never have occurred, and occasioned a painful division of sentiment in a Church that years cannot heal.

It looks sometimes as if there would be no such thing as private life left to us. It was the permanent amusement of our republican papers of a former day to republish the constant and rapid announcements of the court presses of Europe in reference to the daily movements and intentions of the royal families and nobility; but now the doings and sayings of our republican sovereigns are recited with equally indignant and vulgar particularity.

Men do not seem to weigh their personal responsibility, or the possible results of their hasty publications. The moment a statement reaches print it has passed beyond the control of the parties interested. It cannot be effectually recalled. No correction can perfectly cure the error. A quiet suggestion or opinion, that might be safely uttered in the presence of mutual friends, when published to the world may be attended with the most unexpected and serious results. The opinion, when first uttered, is measured and modified by the additional knowledge of facts enjoyed by the original hearers, but when published from the press it stands upon its unqualified statement, and has the additional and immense force which an established paper itself gives to its printed opinions. Who steps to think, when, in the excitement of a momentary sensation, he hurries off an ill-considered paper for the press, signed with some anonymous symbol, that it will pass before the eyes of the fifty thousand readers of the one periodical to which it is forwarded, and, if copied, will reach unnumbered thousands of other eyes? How serious the direction to public opinion may thus unintentionally and thoughtlessly give.

A correspondent writes to an editor that he must neither from favor or fear fail to criticize a certain mode of Christian activity and religious instruction, but, to his sharp, unsparring philippic he appends, not his own frank signature, but a pseudonym.

It requires little courage in these days to say smart and bitter things. To utter extravagant, eccentric, or impetuous sentiments in the pulpit, on the platform, or in the newspaper, is the cheapest way to secure a temporary popularity with a certain but large class of persons. It requires no little resolution to keep an even temper; to weigh utterances in a true balance; to be just and love mercy; to restrain the violence of passion, the haste of impetuous judgment, and yet give the truth a vigorous defense, and place a mark upon error that will not be mistaken.

The extraordinary opportunity just now opened by the newspaper press for the employment and remuneration of the pen, has doubtless had its influence in occasioning this remarkable exhibition of ill-considered personalities. To aid in securing professional instruction, to enable one to take a tour over the country, to supplement a small salary, or to provide in itself a livelihood, with little thought of the grave moral responsibilities involved in the matter, scores rush into print. Everything that can be seized is subordinated to the one object of making a readable and paying article.

The conductors of the public press are severely, and perhaps justly, blamed for many of the questionable productions which they admit into their columns, but little does the community know how much it owes the managers of the better class of periodicals for the large amount of much more objectionable matter which they hold back. The basket and the return mail receive much more that is written than the printed columns of the newspaper.

No man has a right to impose himself upon such an audience as a newspaper gives him, without he has thoughtfully weighed the subject upon which he writes. He cannot, by any anonymous title, cover himself from responsibility. He must remember the additional weight which necessarily attaches to his opinions when thus deliberately expressed in a great public organ. Especially, when personal character is involved, he is never to forget the golden rule, or the modesty and propriety of a Christian gentleman.

CAMP-MEETINGS.

The thoughts of the religious world are turning, in these out-of-door months, to the bowers of prayer and praise. The blessed shrine of God's first temples have various attractions for different minds. Many long to revisit their spiritual birth-place, and kneel again on the green sod where the angel of reconciliation met and kissed them. They desire to hear again the sighing of the pines, that harmonized so sweetly with their penitential thoughts, or to sit under the shadow of the beeches and the maples, where they sat when the peace of God stole so refreshingly over their weary hearts. Some would escape from the turmoil of business, and dwell awhile amid the repose of worship where the soul is still. Some have only heard the story of the grove from their friends, and are drawn to it as to distant music, or the fragrance of far-off flowers, that seems to soothe the craving of the soul. Some, who hope for the conversion of their friends, will say, "come, let us go up and mingle with those who gather at the tabernacle feast." And many will say it is good for the body as well as the soul to snuff the sea-breeze at Martha's Vineyard or Sea Cliff, and to ramble among the vernal delights of Round Lake.

For the thousands who will pitch their weekly or fortnightly tents in the worshiping woods, it would be a great favor if some competent hand would sketch a few practical hints on the art of enjoying a camp-meeting. Camp-meeting John, who counts his pitched battles on these fields by the hundreds, or some other veteran who has educated himself by years of experience, should give us a sharp, comprehensive treatise on this subject. Where we have only a week or fortnight to spend, we have no time to lose; we must enter upon the enjoyment at once. We must have the cup full and running over every minute to the end. Until a sager voice speaks, let us suggest:

1. Leave your business at home. Do not undertake to transport your store, office, shop, farm, into the woods. Do not take your body in a kind of somnambule trance into other scenes, while your soul flits about your counting-room, or surveys your growing crops. Such a divorce of soul and body is putting asunder what God has joined together. Get a clean divorce from all business cares; forget the vocabulary and the ruts of daily life. Carry your whole being with you, and be as free as he who sings, "no foot of land I possess, no cottage in the wilderness."

2. Make as comfortable arrangements as possible on the camp-ground for eating and sleeping. There is no virtue in sleeping on hard board, nor in starving. They are not promotive of pious nor religious enjoyment. Secure a good family tent, if you can; if not, make your society tent as convenient as possible. A day's work in planning and putting things in shape pays well for future comfort. Avoid, as far as possible, living in a carpet-bag or in a peck measure. Don't make the camp-meeting season a time of suspended animation in a kind of palsy, reviving, unsettled condition. Adapt yourself to tent life as if born to it.

3. Tune your whole soul to catch the spiritual influences of the meeting; they are the shower-bath for dust and

weariness; they are the cool breezes from the windows of heaven that fan away the fever heat of life; they are the gentle hands that unbuckle the harness of toil and loose the fetters under which the spirit has groaned amid the constant burdens of common life. You have come to get spiritual health and recreation; these are the main things. The body will thrive as the soul thrives. Do not let the spirit of evil cheat you out of the principal thing. The devil always goes to camp-meeting. He will set you to murmuring at the grounds, the people, the weather. He will set you to criticizing the preaching, when you had better be gleaning the wheat rather than swallowing the chaff. He will suggest that the glow of spiritual joy, the divine fervor, the excellent thought, the tears and hallelujahs are fanaticism, extravagance, excitement. Heaven help you to say, "get thee behind me, Satan." Dull every sense that heeds earthly influences; sharpen every faculty that grasps the spiritual. Believe you are listening to eternal truth from God's messengers. Do not wrap your heart up in a napkin, and lay it away. Do not stand braced with nerves strung, and muscles knit against the current of spiritual power, lest you be enticed into a shout, or offend some imaginary notion of propriety; let the Lord have His own blessed way in your heart and lead you whither He will.

4. Do some work for the Master. Do not get an idea that you are only a passenger on the gospel ship, to be fed and nursed. Man some rope; be at some post of Christian duty. Don't go at it like a scourged quarry slave; let the smile and the tear mingle. Carry to the sinner whom you warn the love that shall melt him. Realize once that it is more than meat and drink to do the Master's will. You will have dear friends on the grounds, whom you long to see rejoicing in salvation. Now is your time to gather them, with the Saviour's help, into the fold. Let there be many words spoken in season, many golden seeds won for joyful harvests.

5. Your week of patriarchal tent-life will pour into your lap the abundant gift of spiritual and bodily health, and when you strike your tent for home you will carry riches to bless it. The machinery of resumed business will have less friction and less creaking. The pulses of life will beat more strongly heavenward.

THE BISHOP OF AFRICA.

Among the resolutions passed by the New England Conference, at its late session, is a significant one on Bishop Roberts, our missionary superintendent and Episcopal representative in West Africa. As is well known to our membership, the jurisdiction of the Bishop extends only to the limits of that particular mission. The resolution looks to a broadening of his sphere of usefulness, by extending to him, through the proper authorities, such as the American Bishops and the officers of the Missionary Society, an invitation to visit this country, and to place himself in communication with our people. The Conference showed its sincerity and consistency by offering the resolution extending to him a cordial welcome, and an announcement that they would be glad to receive him in the capacity of a president, or in any other capacity that he may be enabled to come.

That such a visit would prove useful in our work, there can be little doubt. It would certainly serve to draw the attention of our people afresh to the vast and increasing proportions of the African question. Hitherto the African question has been one on our own soil; but now, in the mysterious evolutions of Providence, it relates to the extension of the Gospel, and of the blessings of a Christian civilization to the millions on that benighted and degraded continent.

That God is about to do some great thing in Africa, is evident by many signs. In other ages she has been the land of darkness and mystery, aside from the path of civilization, and having no part to play in the grand game of cosmopolitan politics. If we mistake not the signs of the times, Africa, so long without, is about to be drawn within the circle of great political events, and during the next few centuries, to play no mean or inconspicuous part in the struggles of the nations of the earth.

As preliminary to this course of events, her territory is being girdled about by civilized and Christian nations, who are establishing, as it were, watch-towers and evangelical posts along all her shores, from the light of the Gospel is to shine far into the dense darkness of the interior. The Portuguese led the way, with the dim and uncertain light of their Catholic flambeau, which is now, however, being outshone by the clearer and more steady glow of Protestant truth, as held forth by the Saxon people.

England, firmly seated at the Cape of Good Hope, is destined to rule to the equator, where she will, in due time, meet the northern lines of national influence extending from the west coast and from Egypt and Abyssinia. That England will have an empire in Africa seems more certain than it did, 200 years ago, that she would have one in India or Australia. She has the resources, the genius for colonization, and sees a grand field opening in that wild but fertile land, so long left waste, but now to be broken by the ploughshare of civilization. The advance already made insures a still greater in years to come.

While England obtains empire in the South, does not Providence indicate that America, through the Republic of Liberia, should extend her lines from

the Northwest to meet her on the equator in the centre of Africa? The Mussulman influence, now extending along the tributaries of the Nile quite to the meridian, is not destined to last, but must be displaced by that of some Christian people. It is not at all improbable that England will in time sweep along the entire East coast to Egypt, thus absorbing or wiping out the Mussulman power as she has done in India.

Along with these national movements the labors of the various branches of the Christian Church have kept pace. The missionary, if not, as is often the case, the discoverer and the colonizer, follows close on the heel of these individuals. Livingstone, though a missionary, did most to open the dark recesses of the southern section of the continent, and was but a scout of the Christian army in the rear. The continent along the edge is dotted with mission stations of the various societies. The Christian consciousness is feeling its way to Africa. God intends its salvation. Every traveler towards the interior, every settler, every struggle with the natives, is an avant courier of the blessings of evangelical civilization.

The visit of Bishop Roberts to our Churches would no doubt serve to draw the attention of our people to these events, and to intensify their interest in them. This in itself would be a great gain, as it would tend to broaden our views and sympathies, which constitute so great a part of Christian education.

While this visit would awaken our own interest and sympathies, it would do something for the people of that Republic and of that branch of our Church. As members of our Church, they have stood comparatively alone against the dark cloud beyond them, bearing only occasionally a word of cheer from this side. Thrown across a great ocean, into the enemy's land, a feeble force, to contend against almost insurmountable obstacles, the leaders of that mission should be able to gather inspiration from personal contact with the Church at home. Slavery was a blight on the colored race everywhere; the curse was felt in Africa as well as here; but as the cloud has now lifted, and our five millions march out with new aspirations and hopes, it would be well to secure a closer connection between this class of our people on both sides of the ocean. The colored people here have learned something in the course of our protracted struggles; and the benefits of that knowledge should be enjoyed by the people of Liberia.

Since the founding of that mission the cause of Methodism among the white population of America has also advanced, and the intercommunication of the Bishop and our people would be mutually advantageous. By spending a season among our Churches he would catch a higher inspiration, would learn new methods of labor, and would be prepared for a greater measure of usefulness when he should return to his own people.

Besides these advantages, we cannot doubt that the Bishop's visit would contribute to awaken in our Church a renewed interest in missionary labor in Africa. Glorious as has been our record in that field, we cannot believe that our work there is done. Africa still extends towards us her arms for help; and do we not, amid the new developments both here and there, hear with renewed emphasis the Macedonian cry? Our mission there ought to be re-enforced by new and inspired men, fresh from the bosom of the home Church; and that great centre of heathendom ought to be attacked along new lines. Why should we confine ourselves to that little spot on the West coast? Why not strike into the centre? Why not strike that great artery, the Nile, and follow it out in its various ramifications to the equator, as the Mohammedans are now doing? The Nile would give us the heart of the continent. Along this line the nations have always traveled, but have never been able to travel so far as now. The opening up of the central portions of Africa should be regarded by our Church as a bugle call of Providence to enter fields already white to the harvest, and to thrust in the sickle. What does it mean that God has given us so many of the colored people in this land? Is it simply to help the handful of those people here? Is it rather as agents that they are given us, to aid in the grand campaign against Africa itself? What nation could preach to Africa as we could—what Church so well as our own, which has struggled from the first for the elevation of the colored race?

The effect of a visit from an honored colored Bishop, who has done excellent service abroad, upon our Southern work, would be every way favorable. We trust the way may be opened for such a visit, and we commend the action of the New England Conference to the godly consideration of the Church generally.

LETTER FROM NEW YORK.

Our secular schools have closed their doors for the summer. The past year, on the whole, has been one of prosperity with them. There have been no distempers or epidemics to obstruct a general attendance of the pupils. To be sure, our usually discreet superintendent of the Brooklyn schools, in his annual report, made a grievous mistake on the point of the co-education of the sexes; but the flurry which it occasioned was only momentary. On seeing his error he corrected it at once. Our public schools are singularly free from demoralizing influences. During the past year our "Roman Catholic brethren," in some sections of the city

have been more than usually active in trying to draw away the children of their Church from attendance upon our public schools, but the fact remains that thousands of their children have not yet been, and perhaps cannot be, detached from such attendance. If my observation of them is correct, our public schools of to-day command the confidence and respect of the whole community, except the Romish priests.

A DEFICIENCY.

This is especially true of the Brooklyn branch of our public schools. The schools over the river are improving every year. The present worthy mayor of that city has a deep interest in their prosperity, as is shown by his long and faithful service on the board of education. But it is still a lamentable fact that a city of the first class, like Brooklyn, has in its system of public instruction no school where its boys and girls can have even an elementary classical training. It has nothing like our Boston Latin School, or the Free Academy of New York City. This is not creditable to its public spirit.

DOG-DAYS.

The principal sensations of the past two weeks have been a re-opening of the great clerical scandal—of which most people hereabouts are utterly weary—and an extraordinary prevalence of mad-dogs and hydrophobia. It is very doubtful whether the many dogs that have been set down as afflicted with rabies, and killed during the past fortnight, were really mad; but there is no doubt that there have been several deaths from hydrophobia, and some of these deaths have been preceded by the most horrible sufferings that can be imagined. After reading the story of these sufferings one is very much inclined to wish that every dog in the city could be exiled or beheaded. A dog may be a good thing in the country, where he can find legitimate work in exploring woods and running down game; but in a crowded city, where the dog himself is made game of by mischievous urchins, he seems to me to be as entirely out of place as a pet-dog and tyrannical school-master in the dignified office of a college president. In some cases the dog, by his snarling, may keep sneak-thieves away from your front-door; but I would rather be robbed a good many times more than I have been already than to have a death in my family from hydrophobia. The police have orders now to kill every dog which they may find running at large.

WOMEN.

But there is a worse specimen here, just now, than dog-madness, and that is rum-madness. There has scarcely been a day of late that cases of murder or of intended murder have not been recorded in the public press. The majority of these murders and murderous assaults have been the direct result of drinking. If our police could only be instructed legally to close up every one of our ten thousand liquor-shops, we should be delivered from a worse evil than has ever yet afflicted us from dogs. And yet, while everybody joins in the hue and cry against hydrophobia and its causes, there are comparatively few voices that are raised against the prime cause of deliriums and murders.

PERSONAL.

We are very sorry to lose from our city the cheerful presence of the Secretary of the Board of Education of the Methodist Episcopal Church, but we congratulate the educational institution that has succeeded in winning him to its presidency. He has been proved in many positions, and approved in all. Ex-Governor Clifford, of your commonwealth, who served with him in your State Senate, told me that he found him one of the best-informed and readiest legislators it was ever his lot to be associated with. If we must have so many Methodist "enormities"—a fecundity which some of us don't quite see the advantage of—it is a pity we have no more Havens of the Erasmus Otis type. His versatility makes him of service in any department of Church work; but he has shown peculiar aptness as presiding officer of a college, both in Michigan and Detroit. At the time of the General Conference of 72, a good many persons were sorry that he was not made Bishop; but it is easier to get a Bishop that will do, than it is to get a first-class college president.

The morning papers of to-day announce the appointment of Gen. Clinton B. Fisk as one of the U. S. Indian Peace Commission. No Methodist will object to him as a representative of our denomination in this important Board.

BUREAUCRATIC.

It is now barely nine months to the next sessions of our Metropolitan Conferences, and of course there is a good deal of anxiety on the part of some Churches as to next year's appointments. In some instances, matters are already "arranged"; but there are so many still in doubt, that a friend of mine suggests the establishment of a Methodist Preaching Bureau, or a Pastors' and People's Exchange—something like a lyceum lecture bureau, where preachers and societies can be dovetailed together without so much friction and loss as now from letter-writing and interviewing, and the exhibition of pulp wares. There could be one bureau or exchange for every large Conference, and a "national" bureau for the movement of migratory men. My friend offers this suggestion through the *HERALD*, because he is possessed with the idea that all new notions ought first to be considered in the neighborhood of "Wesleyan Hall," and be brought before the public through a New England medium.

July 9, 1874.

EDITORIAL PARAGRAPHS.

We open our columns this week to a friend of more than thirty years ago, and one whose name is well known to many of our readers. Our little playful notice of a paragraph from his pen has awakened old memories and old friendship in his heart. It has also brought back a little of the bitterness of the long forgotten, severe, but important struggle of the early abolitionists in the Methodist Episcopal Church. Mr. La Roy Sunderland filled a large space in the opening of the great anti-slavery controversy in the Methodist Episcopal Church, and was a leader in some of the most important progressive movements of the New England Conference. The Church has moved on, and is now enjoying the results of the sharp discussions of those days. Mr. Sunderland, not having retained his fellowship with the Church and moved on with her in her great advances, his name is rather associated now with the sharpness of the fight than the sweetness of the righteous peace that has since ensued. But this is not all. A man so intelligent as he can well understand that whatever may be his own convictions as to his course in later years, with the estimation in which all the friends of the cause held him, and the speculations and public exhibitions in personal and animal magnetism, spiritualism, etc., are held, his long and public connection with these movements, and absence from active fellowship with any branch of the Christian Church, has tended to weaken the estimation in which he was once held by this portion of the community, and to deprive him of that recognition of former services which would inevitably have come to him, if he, like other of his brethren, had remained, although a martyr, in his old communion, and fought the battle through to its certain victory. There were certain other reasons, also, of a domestic character, why, probably, some of his former friends became doubtful of the attitude he should hold towards him. We have only the kindest feelings towards our old friend, and pray that his vigorous old age may be long protracted, and his extended days be comforted and adorned with the peace and grace of the Gospel of the Son of God.

The Round Lake Camp-meeting is now in successful progress. The next great gathering in the grove, more unique in its character than any one heretofore announced, and promising much practical good to those that avail themselves of its opportunities, as well as affording a rare scene of delightful recreation, will be "The Sunday-school Teachers' Assembly," which is to be held at Chautauque Lake, August 4th to the 15th. Its public exercises will comprise Educational Lectures, Normal Lessons, Discussions, Blackboard Exercises, Prælections, Institutes, &c. More than twenty of our leading Sunday-school men, and several of our Bishops and most noted educators have agreed to be present and deliver addresses upon specified topics relating to the best modes of religious and moral instruction. Remarkable provision has been made in the way of visible illustrations, and the most generous boarding accommodations, at small prices, have already been arranged.

Dr. Vincent has sent out a number of printed bulletins giving all necessary information, and setting forth the programme of the exercises. At present appearances it looks as if there would be a large gathering of Sabbath-school men and women, and that the various services would be of an eminently practical and attractive character.

These bulletins can be obtained, we suppose, by sending to James P. Magge, 38 Bromfield Street.

We enjoyed last week a pleasant call at our office from Rev. Joseph Dare, of Wesley Church, Melbourne, Australia. Mr. Dare has been for the last twenty-four years an active and successful Wesleyan preacher in this great Southern Continent, filling important stations in the Church. Wesleyanism has twenty-five thousand members in Australia. The work there is now divided into four annual Conferences, with a representative triennial Conference of the whole body. In Melbourne the Wesleyan Church edifices vie in value, architectural taste and appointments, with any of those of the denomination in the world.

Mr. Dare has been given a year's vacation for recuperation and the cultivation coming from intelligent observation in foreign lands. He landed first at San Francisco, and has visited some of our leading Western and Middle State cities. He now looks in upon us at the East, and he enjoys a hurried view of a Methodist Camp-meeting at Round Lake. We are sorry that his visit is so brief, but he leaves next week for England, to be present at the next session of the Wesleyan Conference.

The women are sharp in retort, and never fail to perceive and avail themselves of their opportunity. Prof. Goldwin Smith, now in England, has been writing severely against woman's suffrage, attempting an answer to Mill's argument in its favor. In the course of the discussion he intimates that, in the newly-awakened zeal among women for political rights and privileges, they have come to contempt matrimony. One woman, who refers to herself as one of the 800,000 women of England in excess of the number of men, whose prospects of matrimony are, consequently, exceedingly dubious, yields against the late Oxford Professor, with amusing force, the *argumentum ad hominem*. She reminds him that, of all others, he has no right to taunt those thousands of involuntary spinners with their condition, as he has himself made no personal effort to relieve even one of them from their enforced state of single blessedness. The earnest Professor, as is well-known, carries away his family with him, and yet pays for only the board of one person.

Rev. O. H. Warren, now the Assistant Editor of the *Northern Advocate*, has published, in a very neat form, through the press of Nelson & Phillips, three lectures upon "The Claims and Mission of Methodism," under the general title of "The American Episcopal Church." We have read this well-conducted discussion with interest. In considering the providential and divine sanction of the Methodist Church to its separate ecclesiastical organization, it treats in a comprehensive and clear manner the whole question of the origin, nature and Scriptural grounds of Church establishments. These lectures will afford a very useful hand-book for our young ministers, who not infrequently find themselves confronted with the question of the claim of their own Church to its position as a distinct member of the Christian family, perpetuating its own ministry and discipline.

The *New Directory* is a stout volume, of 1436 pages, containing 127,500 names, and a variety of other valuable and interesting information, issued by Messrs. Sampson, Day and Co., who have for so many years published this useful work. The present volume is the first directory of enlarged Boston, and contains 20,567 more names than the vol-

ume immediately preceding the annexation of Brighton, West Roxbury and Charlestown. Typographically the volume is, as in all other respects, everything that could be desired, and reflects credit upon printer as well as publisher. The volume bears the most emphatic testimony to the ever-increasing prosperity of our city, and is as encouraging as it is indispensable to every citizen, merchant, and those who do business within its gates. The directory is accompanied by an excellent map of the city, including the annexed districts and portions of the adjacent territory, enclosed in a substantial volume separate from the directory proper.

We found the feeling in New York, during our visit last week, on the whole, becoming more and more favorable to its judgment of the present aspect of the painful scandal in which the name of Henry Ward Beecher is involved. No reliance can be placed upon the statements of letter writers. The public all over the land know as much of the case as any body in the cities of New York and Brooklyn, save their immediate neighbors. All manner of solutions of the unhappy problem are attempted. On the whole, the better class of the community settle down into the belief that there is a foundation, but very slight, to the amazing charges so freely affirmed, not involving infidelity a criminal act, but one that could be pardoned by honorable men, and one that has been long since fully condoned by the parties interested. The general feeling is, that both Mr. Beecher and his Church are demanding too much of a generous community, in insisting upon entire silence, and proffering no explanation. Never did a man in a conspicuous position receive such magnanimous treatment at the hand of the press as Mr. Beecher. It shows what a powerful hold he has upon the general sympathies. The following is the proposition of the *Congregationalist* for the quiet adjustment of the terrible charge so unqualifiedly made by Mr. Tilton:—

"If the Plymouth Church—Mr. Beecher consenting on the one hand, and Mr. Tilton co-operating on the other—were to request some distinguished gentleman, in whose Christian integrity, candor and impartiality all have confidence, to conduct an investigation of the case, with closed doors, and then report to the public the conclusion to which they arrived, would it not be a case of pure morality and the exigencies of the cause of Christ might be met, with no further publicity of details. For example, if ex-President Woodworth and Hon. William A. Buckingham were to declare, upon their Christian honor, that they had heard all the testimony belonging to the case, and that they remain satisfied of the entire purity and integrity of the pastor of Plymouth Church—who could ask for more?"

Since the above was written, the telegraph announces that Mr. Beecher has asked for an examination of the charge made by Mr. Tilton, and Plymouth Church has submitted the matter to a Committee of three gentlemen from the Church, and three from the society nominally headed by Rev. Beecher. It is understood that this committee will make an early report.

The *International Review*, volume 4, for July and August, grows in interest as the managers become accustomed to their work and gather to their aid the best pens of the day. Dr. Ray Palmer presents a very eclectic biographical sketch and criticism of William Cullen Bryant and his writings. Prof. E. B. Andrews considers the coal fields of Europe and North America, especially the immense deposits of the United States, and their relation to the labor question. Prof. Angelo De Gubernatis of Florence, writes clearly and interestingly upon the progress of civil and religious liberty in Italy, under the administration of its constitutional king. A fair picture of the present status of the Old Catholic Reform in Switzerland is given by the editor. Prof. Fisher of Yale College, has an interesting paper upon the revision now going on in England and in this country of the Holy Bible of the first Biblical scholars, of the English Bible. A writer whose Italian name and title will attract attention, as well as the marked ability exhibited in her paper, Princess Dora D'Istria, enters afresh upon the discussion of the question between the great Eastern and Western Churches, giving a very full epitome of the present status of the "Orthodox Church." Twenty pages of fair book notices close this number.

Rev. C. W. Drees writes from Mexico, June 20, the following sad intelligence:—

"A grievous affliction has come upon the family of the Superintendent of the Mission of the Methodist Episcopal Church in Mexico, in the death of Robert W. Butler, youngest son of Dr. and Mrs. Butler.

"Robert C. Butler, Mass., in 1835, and was therefore nearly nineteen years of age at the time of his death, June 3, 1874. Carefully instructed from childhood in the things of God, he had yet, up to the time of his last illness, never consecrated himself to God's service. But the fervent prayers of Christian parents and friends were not to remain unanswered. While lying upon the bed of sickness he was brought under a deep and intelligent conviction of his lost condition and of the importance of making his peace with God. He dedicated himself to Christ, for life or death, and bequeathed an interest in His precious blood.

"He had arrived in Mexico but little more than three weeks before his death, having left New York in company with his brother, Rev. J. W. Butler, on April 25. The family circle, once more complete after long separation, is again broken. Deep sorrow rests upon the stricken household; but the cloud is radiant with hope of a blissful reunion in the better land. May the prayers of the Church and of all Christians be for the repose of his soul, and for the blessing of his name in a foreign land." (The afflicted family will have a warm place in the sympathies and prayers of their many friends.—Ed. *HERALD*.)

The *Christian Messenger* says of the unexpected retirement of Rev. Mr. Cox:—"The many friends of Rev. J. C. W. Cox will regret to hear of his death. As a student of the Vermont Methodist Seminary and Female College. The reasons for this step have not yet, we believe, been made public, and we can only hope they may be made as satisfactory to this community and the friends of the institution, as the retirement has been sudden and unexpected. Mr. Cox has been in charge of the Seminary for two years. He has been a faithful, painstaking instructor, and labored indefatigably, and we think with good acceptance, for all the interests of the institution. Prof. Cox's well-accredited erudition, and his ability and eloquence as a preacher, will not long be allowed to remain inactive. Our best wishes and our most anxious hopes go with him in whatever field his future may be cast."

The remarkably interesting and exhaustive paper of Prof. S. Brown Goode, of Wesleyan University, upon the question whether snakes do really swallow their young in a moment of danger, first read before the American Association for the Advancement of Science, at their meeting in Portland last year, and printed with its "proceedings," has been published in a

separate form. From wide reading of English literature, and from the direct money and experiments of many pre-observers in modern times, the Professor seems to establish the fact that little or no temporary refuge is in the stomach of the mother. The whole paper will be less than charming to scholars in natural history, but we must say, that to the Christian, a decidedly creeping sentiment follows its perusal.

The *North American Review* for July has five papers and 96 pages of really valuable notices. The first article is a valuable and instructive paper by Prof. A. P. Martin, upon the great Chinese University at Peking, called the Hsuang-tsu, and its educational curriculum, and its administrative policy. Prof. Martin gives an able linguistic form of the New Party, by Bro. Martin, a severe criticism of the present Roman Catholic administration policy. Prof. Martin gives an able linguistic form of the New Party, by Bro. Martin, a severe criticism of the present Roman Catholic administration policy. Prof. Martin gives an able linguistic form of the New Party, by Bro. Martin, a severe criticism of the present Roman Catholic administration policy.

We have received from A. B. W. Bromfield Street, the Boston agents of *Adeline*, the seventh number for the year. It has a "baker's dozen" of illustrations, some of them very fine. The frontispiece is from T. S. Perry's review of the *History of French Literature*, by Von Schmidt. C. F. Adams, Jr., reviews great length, and with characteristic length, the protracted discussion of the question during the late session of Congress of this number of the *Adeline*. The papers of this number of the *Adeline* are all of present interest, and attractive in their character.

Our educational institutions fall timely notice of their annual sessions, and visitors appointed by the Conference. Talbot writes:—

"I wish to say, with emphasis, that Brother Whitaker's article last week, entire lack of announcement looked as if it was intended to show that the committee was as much as to say they were not interested. I did not know it was to be placed."

Of course it was a simple oversight, will be doubtless remedied another year.

The English Wesleyan Conference, is about to meet, holds its sessions at Cambridge. The spiritual results of the year, as to membership, are encouraging. The statistics will show a gain of 4,000. Arthur is named once more as a candidate for the presidency, but Mr. P. seems to be the coming man. Other names are Rev. A. Macaulay, also present, honor seems greatly coveted. It has been well-maintained in past years. The chair has been occupied by Mr. P. voted freely, as well as received freely, or from it, as being thus designated the first among their peers.

Rev. D. Rutledge has left New for Ohio. His visit to our Churches the last two months, in the interest of Freedman's Aid Society, have been received. He has commended his influence to our sympathies and contributed his many eloquence and Christian goodness. The report of collections for the year in behalf of our excellent Society will doubtless show that they have not been in vain. We bid him speed as he enters a new field.

The fifth annual New England Temperance Excursion will take on Wednesday, July 23, to Oakland and R. I. Excursion fares will be arranged by the Boston and Lowell Colonies, and Worcester Railroads, on the conditions as last year, and the Springfield Road. The splendid ship Long Branch and Jesse Hoyt will convey the people from Providence to Oakland Beach, and the Richard Borden Fall River. Some of the best speakers engaged.

the annexation of English literature, and from the reading of old English literature, and from the study of many practical observations in modern times, the Professor seems to establish the fact that little snakes do find a temporary refuge in the stomachs of their mothers. The whole paper will doubtless be charming to scholars in natural science, but we must say that, to the average Christian, a decidedly *creeping* sensation follows its perusal.

The North American Review for July has five papers and 86 pages of really critical book notices. The first article is a very valuable and instructive paper by Prof. W. A. P. Martin, upon the great Chinese University at Peking, called The Hsuin Yuen, and its educational curriculum. The Platform of the New Party, by Brooks Adams, is a severe criticism of the present Republican administration policy. Prof. W. D. Whitney gives an able linguistic criticism of Darwinism and the doctrine of evolution. T. S. Perry reviews the German History of French Literature by Von Julius Schmitt. C. F. Adams, Jr., reviews at great length, and with characteristic ability, the protracted discussion of the currency question during the late session of Congress. The papers of this number of the great Quarterly are all of present interest, and attractive in their character.

We have received from A. B. Wolfe, 41 Broadfield Street, the Boston agents of the *Atlantic*, the seventh number for the present year. It has a "baker's dozen" of fresh illustrations, some of them very finely executed. The frontispiece is from Thomas Moran's picture of "A Storm in the Mountains." David Neal has an engraving of "Wat and his Kettle," and is also pictured himself. Kettle Nun, Altoona, Kittanning Point, after the Battle, an Old Aqueduct in the Conemaugh, and three views of Westminster Abbey, are some of the other illustrations. The letterpress is worthy of the attractive designs, containing good descriptions of the illustrations, and a varied miscellany of story and poetry. The volume is well bound, with an editorial mélange upon literature, music, art, and the drama.

Our educational institutions fail to give timely notice of their anniversaries to the visitors appointed by the Conferences. Dr. Talbot writes:—"I wish to say, with emphasis, 'ditto' to Brother Whitaker's article, where he says the entire lack of announcement looked as if it was intended to make the anniversary a private affair, and the lack of notice on the part of the committee was as much to say their presence was not desired. I did not know when it was to take place."

Of course it was a simple oversight, which will be doubtless remedied another year.

The English Wesleyan Conference, which is about to meet, holds its sessions this year at Cambridge. The spiritual results of the year, as to membership, are encouraging, as the statistics will show a gain of 4,000. Mr. Arthur is named once more as a candidate for the presidency, but Mr. Punsbun seems to be the coming man. Other names, as Rev. A. Macaulay, are also pressed. The honor seems greatly coveted. It has certainly been well sustained in past years.

The chair has been occupied by men who have adorned it with great dignity and devotedly, as well as received reflected honor from it, as being thus designated one of the first among their peers.

Rev. D. Rutledge has left New England for Ohio. His visits to our Churches the last two months, in the interest of the Freedmen's Aid Society, have been well received. He has commended his important cause to our sympathies and contributions by his many eloquence and Christian earnestness. The report of collections for the coming year in behalf of our excellent Southern friends will doubtless show that his labors have not been in vain. We bid him God-speed as he enters a new field.

The fifth annual New England Mass Temperance Excursion will take place on Wednesday, July 29, to Oakland Beach, R. I. Excursion fares will be arranged over the Boston and Providence, Old Colony, Providence and Worcester, and the New England and Springfield Roads. The splendid steamers Long Branch and Jesse Hoy will convey the people from Providence to Oakland Beach, and the Richard Borden from Fall River. Some of the best speakers are engaged.

Non Temperance Era is the name of a paper that comes to our table from Cincinnati. Its appropriate motto is: "It is good neither to eat flesh, nor to drink wine, nor anything whereby they brother sinners." It has eight pages, neatly printed, and well filled with articles long and short, concerning the cause of Temperance. It is conducted by a "Committee of Publication" representing the Cincinnati Temperance Leagues."

It gives no uncertain sound in the fight with license in Ohio, defense of the Woman's movement, and answers with wisdom and wit the pretended arguments of the friends of license, rum, wine, beer and ruin.

The American Protestant of July 4, a paper which we rarely see, but which, judged from this number, is a very well edited sheet, varied in its contents, and fully urging the Protestant objections to theoretical and practical Romanism, contains a full report of the sermon lately delivered by Rev. J. W. Hamilton, in his own pulpit, upon some of the favorable features of Romanism. The discourse attracted considerable attention at the time of its delivery, and its publication will afford an opportunity for a larger audience to enjoy its lessons. Mr. Hamilton thinks Protestants must change the base of their attacks upon Romanism if they hope to meet with any marked success in winning them to a purer Gospel.

Rev. James S. Ostrander, late the assistant of Dr. Vincent in the Sunday-school department, and well known as a successful conductor of Sunday-school Conventions and Normal S. S. Institutes, now a General Secretary of the Y. M. C. A. in Newark, N. J., proposes to spend the month of August in New England, and will be glad to make engagements in the line of his heretofore familiar labors. He may be addressed in Newark, and we advise Sunday-school men to avail themselves of his aid.

Iowa Wesleyan University has conferred the honorary degree of D. D. upon Rev. J. B. Marvin, of the New York Central Railroad, once LL. D. upon W. B. Silber, of New York, Hon. M. B. Walker, of Austin, Texas; Ph. D. upon Professor Wray Beattie, of Colorado.

Loring, Short and Harmon, of Portland, publish a gem of a guide-book, disclosing the attractive features of Mount Desert Island, and showing how to reach them. It is very finely illustrated with photographic pictures and with an excellent map. Its letter press is every way worthy of its illustrations. It has been prepared by Mrs. Clara Barnes Martin, and is printed on thick calendered paper. The little book is quite a

work of art in itself, as well as a charming companion for the tourist. For sale by Nichols and Hall.

There is a pathetic interest attached to the July number of *The Unitarian Review*. It bears the name of its late editor, Rev. Chas. Lowe, while he himself has rested from his earthly labors. Its contents, however, were gathered by the hand that is now fast crumbling into dust, and his gentle and devout spirit is breathed through its pages. Mr. Lowe was a man whose death was a loss to the whole Christian community, as well as to his own religious body. He possessed a rare combination of attractive gifts. He was of a kindly temper, a man of wide reading, with the additional culture of travel. Having a graceful and ready pen, a positive conviction as to the nature of the gospel of the Lord Jesus, and an earnest desire to secure the spread of its humane and spiritual influences among men, he was singularly fitted to be the active secretary of the Unitarian Association, and the vigorous and successful editor of its review and religious magazine. It will be difficult to find another so earnest a representative of the sect, who, at the same time, will exhibit a spirit so catholic and gentle, and have so much general facility for doing varied service in the denomination.

Michigan University shows a good record on the question of the co-education of the sexes. The Board of visiting examiners, of which Rev. J. H. McCarty, D. D., of the Michigan Conference, is Chairman, says:—"Since the day when our University was thrown open to women the number has steadily increased. In 1870-1 it was 37; in 1871-2 it was 64; in 1872-3, 88. At the present there are 93, distributed as follows: academic, 52; medicine, 35; law, 5. From all the testimony we can gather the presence of lady students is most wholesome, while their proficiency is remarkable. They are by the concurrent testimony of the Faculty the equals of the male students in all respects. We are of the opinion that the feasibility of the co-education of the sexes is placed beyond even a question."

B. B. Russell & Co., the well-known Cornell publishers, are remarkably happy in adapting their books to the wants of the hour. The erection and dedication of a monument, a few weeks since, to Mrs. Duxton, of Indian massacre memory, has made the occasion of the publication of a fine illustrated duodecimo volume of 400 pages, containing a biographical and historical sketch of this Christian heroine, and quite a full account of the New England Indian Wars. The volume is entitled "Helen of Hannah Duxton, together with the Indian Wars of New England." It is written by Robert B. Caverly, esq., a Middlesex County lawyer, and forms an interesting and valuable addition to our antiquarian literature, as well as an entertaining book for the general reader. It is dedicated in complimentary terms to Rev. Elias Nason.

The Camp-meeting at Old Orchard Beach this year will open August 12th, and continue to the 20th. We can say, unhesitatingly, from personal examination, that there is no finer scene for a grove meeting in the country. The beach is a marvel of interest, with its eight miles of marble pavement, and the endless chain of its ever rolling and breaking waves. The scene is almost too beautiful for a simply religious festival; for it constantly beguiles the visitor into the enjoyment of its wonderful vision; but the grove itself is secluded, quiet, convenient for immense audience, and admirably appointed.

We have repeatedly referred to Potter's Complete Bible Cyclopaedia, now being issued in numbers by John E. Potter & Co., of Philadelphia. It is the handsomest, most profusely illustrated and comprehensive of the Biblical Dictionaries which have lately come from the press. Twenty-four parts have already been issued, bringing the work down to Jerusalem and Jericho. The illustrations of the former city is particularly well executed, and the description of both is full, and brought down to the latest investigations.

We find no line of passage to New York and back more inviting every way than the Stonington route. The car ride is not long, and the cars themselves are clean, and those with patent seats, of the most comfortable construction possible. The steamboats are neat, staunch, and under the care of experienced and polite stewards. The new route, leaving New York at noon, giving a daylight passage in a magnificent steamer on the Sound (the Rhode Island), and landing passengers in the city in the evening, is becoming very popular.

Dr. A. C. George, one of our fraternal delegates to the Wesleyan Methodist Conference, which opened at Hamilton, Canada, July 3d, made a very able and appropriate address, setting forth the present status of our Church, recalling pleasant historical reminiscences of early ministers known equally well in Canada and in the New York Conferences, and offering Christian salutations. The address was very well received, and was happily responded to by Dr. Eyer-son.

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We cheerfully, from a personal test of the quality of their work, call attention to the advertisement of Jacobs & Deane. With an admirable stock of seasonable goods, and the best of cutters, they cannot fail, with their liberal prices, to give satisfaction to their customers.

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The following dispatch was received by cable from Prof. L. C. Loomis' party, Friday, 3.30 P. M.:—"Arundel House, London. Had a pleasant voyage. Arrived at Queenstown Tuesday, midnight; London, Thursday. Entire party well, and having a fine time. Will leave for Antwerp Friday afternoon." Mrs. I. C. B. Newell, teacher at the Wilbraham Academy, is a member of this party. They expect to attend church at the Cathedral in Cologne next Sabbath. Several such orders have been received, and cannot be attended to, as no intimation is made in them as to the present address of the paper. A needle in a haystack is no more of a hopeless task to find than one among twenty thousand, with no clue to its local habitation.

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## NOTES FROM THE CHURCHES.

## Massachusetts.

**Blairford.**—Our Church here is thriving. Six were baptized on the 14th ult., and six received into full membership. The meetings were well attended. The Sunday-school has adopted the Beran system, and shows signs of healthy growth. Important improvements in the church edifice, at a contemplated cost of \$1200, have been commenced.

The ladies of the Society held a strawberry festival on the Fourth. Rev. J. H. Twombly, D. D., of Westfield, gave an excellent address, in which he unfolded the true idea of American independence, as being broader and grander than its authors imagined—consisting in the equality of all men, the right of each man to himself and to the possibilities of improvement. Comparing the phases of American life in various sections of the country, he showed that the prominent feature in New England was individuality. He dwelt upon the cost of our blessings, and the importance of preserving them to save us from social licentiousness, mentioning, as the chief safeguards, the school, the Church, the press, and the tolling industries of our land, and illustrating each with great force and clearness. This brief description is far from being even an outline of the Doctor's address, which was listened to with close attention and interest by all present. The proceeds of the festival amounted to about \$50—a large sum for this little country parish up here in Berkshire hills.

Blairford is a noted place for summer resort. The air at this altitude (about 1400 feet above the sea level) is delightfully cool and bracing. Sister Robinson's roomy and comfortable quarters—a favorite and well-known house for summer boarders—adjoining the church, and the attendance of her guests contributes greatly to the religious interest of the Society here. Let those who desire both physical and spiritual recuperation come up to Blairford.

## VISITOR.

**Precocious Crime in Hudson.**—The Piano-Case Manufacturing of Messrs. Kaler & Shaw, of Hudson, Mass.—an extensive and prosperous business—was destroyed by fire on July 4th. The loss is estimated at \$70,000, and is only partly covered by insurance. A private dwelling contiguous to the building, and containing a large stock of pianos, was also destroyed. For a while the whole neighboring section of the village was in imminent danger. And this most disastrous fire this village has ever yet known, impoverishing two noble men, Messrs. Kaler & Shaw, and throwing some fifty others out of employment, was deliberately kindled by a youth of 6 years and 6 months, with a view to the celebration of the "glorious Fourth." Here is Young America for you! The afflicted parents are members of the Methodist congregation in this place.

**Well Done.**—The First Church and St. Paul's Church, Fall River, have given \$500 to support a teacher in one of our colored schools at the South for one year.

## Maine.

**Maine State Camp-Meeting.**—The time for holding this annual feast in Maine draws near. This meeting, in point of time, is to lead all others, and hence it should give tone to the rest. As a chorister, it has already announced the place to be rendered: "Holiness unto the Lord." To this key we are to sing, pray and preach.

Brethren, take the key, and let every change in Maine hear of Richmond State Camp-meeting for the Promotion of Christian Holiness. Let every church be represented by its elders, its pastors and its people. It will be a good time and place for the anointing necessary for the Fall campaign.

Its location is not surpassed in the State, being on the west bank of the Kennebec River, and on the line of the Maine Central Railroad, and the depot so close as not to be disturbed by the arrival of boat and car.

All the modern improvements are to be found here. Board and lodgings good, and within the reach of all; speculation no part of the programme; wages good, and abundant; and the new tabernacle will be erected for the purpose of holding meetings on rainy days and damp evenings.

Let all the friends of the meeting talk with God about it daily, that it may be so graced with His presence as to give His servants power in all the subsequent meetings for the year.

**Portland Items.**—The cornerstone of the new church at Ogunquit was laid July 3d, by the Presiding Elder of Portland District, assisted by the pastor, Rev. O. S. Pillsbury. Addresses were made by Revs. I. Lord, H. Chase, D. B. Randall and others. The building is to be 34x44, with front projection of 8 feet for tower and steeple. The new enterprise is progressing both spiritually and financially. The pastor and people are in earnest league for sinners.

The Third District Conference for Portland District was held at Pine Street, Portland, July 7th and 8th. The attendance was not large, but the interest was good. Brother Baldwin's paper on "The Minister's Duty," in Reference to Conference Meetings," were especially good and practical. The Conference requested that Brother Baldwin's paper be published in the *ZION'S HERALD*. Two young men were licensed to preach. The pastors' reports showed that the Conference collections were having earlier attention than usual in the Conference year. The next District Conference will be held at Saccaparra.

The Official Board at Kittery Navy Yard voted their pastor, Rev. C. C. Mason, a vacation of four weeks, on account of temporary illness.

The Bangor and Machias boats will carry persons to the National Camp-meeting at Old Orchard Beach for fare one way. We hope the brethren of the East Maine Conference will avail themselves of our friend, Capt. Sturdivant's favor. Stabling for horses will be provided on the camp-ground.

The annual report of Mrs. Taylor, Secretary of the Women's Christian Association of Portland, shows that thirty-nine young women have availed themselves of the "Young Women's Home"—a house purchased and furnished by this Association since it opened in June, 1873. Since October 173 girls have been sent to employment. Two evenings per week, for six months, the school connected with this Association is open for secular instruction, and once a week during the warm months. The expenses for the past year were about \$6,000; the receipts \$6,600.

Nine persons have been converted and reclaimed on the Shapleigh charge since Conference, under the earnest and faithful labors of Rev. J. F. Woodman, a local preacher.

On the first Sabbath in July all the churches in Portland took the annual collection for the Freedmen's Aid Society, 100 per cent. in advance of last year.

**Maine Items.**—Among the last acts of "Mother Moore," as she was familiarly called, who died in Madison, June 1st, was a donation of \$100 to the Maine Conference for the benefit of "worn out" preachers. Mrs. Moore had been for many years a very worthy member of our Church, and was truly an "elect lady." Her noble charities to the Church and the poor will not be so forgotten. "Though dead, she yet speaketh."

Sheriff Chapman, of Somerset County, is searching for "spirits." We understand that he has found them of various kinds in several places in Fairfield recently. He says he is determined to make a clean sweep through the county. We say, "amen."

Two police officers in Leicester have been suspended for laxity in executing the liquor laws. Others "fear and tremble," report says.

The Good Templars of Shownegan gave a strawberry festival at Cohasset Hall, July 4th, which was a very enjoyable occasion. The society is prospering finely.

The Eaton School for boys at Northridge, is in a very prosperous condition. The location of the school is excellent, and the management such as to commend it to the public. Mr. Eaton is a very popular teacher, and spares no pains for the improvement of his pupils. The Somerset Railroad will not travel as far as Northridge, so that the school is easy of access.

**Rhode Island.**  
**Greenwich Academy Anniversary.**—The anniversary exercises at the Academy commenced on Sunday afternoon, June 21st, in the Chapel, at 2 o'clock, with the Baccalaureate sermon by Rev. C. W. Cushing, founded on the 21st, 23d, and 24th verses of the second chapter of Exodus, and was listened to with pleasure and profit.

At 7 o'clock a Praise meeting was held under the direction of Dr. E. Tourjee, which was followed by the anniversary sermon by Rev. J. E. C. Sawyer, of Somerset Springs, N. Y., whose text was the 18th verse of the 33d chapter of Exodus. Theme—The Divine Glory.

Monday, a written examination of the classes was commenced before the visiting committee, composed of the following persons: Dr. W. R. Clark, Rev. J. C. Matthews, George M. Carpenter, Jr., and Miss Mary C. Sheffield.

At 2 o'clock Tuesday, Prize Declarations and Readings were given, and the prizes subsequently awarded by the committee, as follows: "Chadwick Prize" for Declaration: 1st, of \$10, to Joseph H. Wood, Mendon, Mass.; 2d, of \$5, to Edwin S. Agar, of Taunton; "Kendrick Prize": 1st, of \$10, to Adra C. Braley, New Bedford, Mass.; 2d, of \$5, to Miss E. J. Babcock, Hope Valley.

In the evening Rev. C. W. Cushing gave a lecture on Ancient Rome.

Wednesday, at 9 o'clock, the grand stage exhibition was held in the presence of a large audience.

In the afternoon there was a meeting of the Trustees, which elicited the following facts: "A permanent endowment is to be sought at once, the sum to be raised being one hundred thousand dollars. This action is taken in the interests of higher education, and appeals to the men of wealth in Rhode Island for material aid in providing the best facilities for the education of the youth of both sexes, upon terms accessible to all. The repairs made amount to some \$18,000.

The improvements of the past year have been such as to look to the future with confidence, and to add to the attractiveness of this 'home by the sea'."

The full term commences August 25. The vacation season is to be occupied with a Normal Musical Institute, under the direction of Dr. Tourjee, Dean of the college of Music, of Boston University, and the promise is that the attendance will be large. The privileges of musical instruction under the best tutors of the day, and of a short resort at the same time, are a sufficient inducement to insure success."

In the evening there was a grand concert of vocal and instrumental music, directed by Dr. Tourjee, after which there was a short interview—and the curtain dropped upon the anniversary of the Greenwich Academy for 1874.

The anniversary exercises throughout were of unusual excellence, and have conferred much credit on Principal, Teachers and Students. The Principal, Rev. F. D. Blakelee, has shown himself to be the man for the place. By his executive ability and fine gentlemanly deportment he has done a good and great thing for the Institution, and rendered the most perfect satisfaction to trustees and students.

We feel that the exhibition of the ornamental department, under the care of Miss Susan M. Godding, was attractive and highly creditable.

Great expectations are cherished by many friends of temperance in our State, from the operation of the new law, and some of the liquor sellers are prudent enough to see the evil that is coming upon their business, and are making, we trust, fruitless attempts to hide it.

The Churches generally are prospering, but since the "glorious Fourth" has passed the people are leaving for the Vineyard and other summer residences, and the congregations are rapidly thinning out. Nearly every Methodist Church in the State devote the time of one service to Sunday-school exercises. I am informed that there are but two or three exceptions to this arrangement.

The season has arrived for the annual Sunday-School excursions and picnics, and the children, young and old, are on the way for a sail down the beautiful Narragansett to some of our fine shore resorts.

The session of our General Assembly at its late session to elect a United States Senator is regarded as a good omen. The truth is, that moral questions and interests were involved, and they would not down at the bidding of mere politicians, and the only thing that could be done, after a long and fruitless struggle, was to let the matter go over to the January session. In the meantime it is hoped that the good and true men of the State will work and pray for the triumph of the right.

Our Conference Academy, under charge of Bro. Blakelee, its efficient Principal, is bound to succeed if he is properly assisted and supported. I am informed that there is but temptation to render it increasingly useful. Its history, of nearly three quarters of a century, appeals to its alumni and friends as worthy of perpetuation. SOWAMSETT.

**Westerly.**—Three were received into full membership in our Church here since June 1st, twenty-nine persons, and on probation recently, three. F. A. CRAFTS.

## New Hampshire.

**So. Acworth.**—The Lord is blessing us. Nine have been added to our Church here, and six taken on probation since Conference. All our social meetings have been well attended. ISRAEL AINSWORTH.

**Gleanings.**—Rev. W. H. Ayers, late of Castleton, Vermont, was installed July 7th, pastor of the Congregational Church at Lebanon. The sermon was preached by President Smith, of Dartmouth College.

Rev. Edward Smith is to be pastor of the Universalist Society of Claremont.

The brethren of Main Street, Lewiston, are looking hopefully towards their new church. Presiding Elder E. Martin is looking after his new field, interesting pastors and people with his presence and labors.

**Correction.**—The sum of \$17.61 was paid for the Bible Society, on Readfield District, but not credited in the Maine Conference Minutes, as follows: Weld and Carthage 34 cents, Industry 86 cents, Dead River 86 cents, New Vineyard 70 cents, New Sharon 73.35, Kingfield, etc. \$7.50—making a total on the District of \$153.12.

JOSEPH MOUTON, Bible Agent. Pittsford, Me., July 10, 1874.

There is to be held, August 4th, on the Nobleboro' camp ground, a Sabbath-school Convention and picnic. We invite the attendance of the *HERALD* to visit us again. Our society in Thomaston is about as smart, of its size, as can be found. They certainly know—, and are busy in improving their house of worship. We hear first rate things of their new pastor. Apropos of this last, all our preachers on the District must be doing well, for their people are all praising them, and with a single exception each society thinks it has got the best preacher in the Conference.

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## THE SUNDAY SCHOOL.

Third Quarter.

Sunday, July 26.

Lesson IV. Mark II. 13-17.

BY REV. D. C. KNOWLES.

THE PUBLICAN CALLED.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners, to repentance.

This feast Levi (Matthew) made, it is supposed, as an act of gratitude to Christ, and as a parting entertainment to his former associates, in which he would at once make these acquainted with his new Master, and make an open profession of his discipleship. These, surely, were noble purposes. He thus showed that he was not ashamed of Christ, nor forgetful of his old friends. In becoming a Christian a man becomes a still better citizen and friend, and is in no wise made worse.

Matthew speaks of this feast very modestly, omitting what Luke tells us about it, namely, that it was a great feast, and at Matthew's own house. Self-praise does not become our holy and humble religion. Nor are great feasts, as the term in modern parlance is understood, very much in the spirit of Christ. But when, as in this case, they are made for the Master's sake, and He especially invited, they may be very profitable.

Matthew, the son of Alphaeus, supposed to have been a cousin of the Lord Jesus, was a Galilean, residing at Capernaum, and by occupation a tax-collector under the Roman government. This was a reputable calling among the Romans, but not remarkably esteemed by the tax-payers, the Jews. This fertile valley of the Jordan was then the home of a great population, alive with navigation and traffic. This accounts for the seat of the "custom-house" at Capernaum.

Matthew's prompt and cheerful obedience to the ministerial call has led some to suppose that he was a disciple of Jesus before; otherwise he would hardly have left a lucrative employment for a life of hard toil and poverty. The interest he manifested to bring his associates to hear the blessed Master's teachings, would still further confirm this view.

Bishop Hall thinks Christ never refused an invitation to any man's table, Pharisee or publican, rich or poor, saint or sinner, but always left His host the gainer. There He instructed, reproved, comforted, converted, or confirmed His friends and hearers, as the case might be. Happy results of social intercourse.

Many publicans and sinners. These were not only the Gentile heathen, but those Jews who were regarded as following unlawful pursuits, and dishonoring their own religion. Their presence did not frighten away the Saviour; but on the other hand, offered Him just the desired opportunity to make Himself and His gospel known. When we attempt to follow His example in this respect, however, some caution, much watchfulness, and prayer are needed. We are not so strong as He was, to resist evil influences, nor so holy to maintain our piety, however exposed. If we venture on to the devil's ground to support our own principles, we are in imminent danger of compromise rather than aggressiveness. Then our strength and foothold are gone, and we are led captives at the will of our satanic captor. "Come out from among them, and be ye separate," is our Lord's call to us, respecting evil associations, except when, in an obvious line of duty, with the sole purpose of doing good, we mingle with the corrupt—for which He never fails to give us sufficient strength and help, if we seek it. Then we are safe and useful.

When the scribes and Pharisees saw Him eat, etc. They were shocked at this, not so much through any fear that He would be injured, nor was their own exclusive practice the result of any special devotion to purity of life and character, so much as of a pride of character, shown in caste, and contempt of their fellow men. Pride, prejudice, and even villainy are often mistaken for conscientiousness. Such persons often become the greatest sinners and the vilest persecutors. A tinge of this, we fear, runs far up into the modern ranks of so-called Protestant and evangelical Christians. These murmuring, or "muttering" carpenter did not dare address their complaints to Jesus—only to His disciples, conscious of their own wrong and guilt. What was a credit and an honor to Christ they speak of as a blot. So the wrong in heart misjudge Jesus and His gospel. It was the grand end and scope of the gospel system to gather up and save the lowest sinners—else, we had all been left out. "This man receiveth sinners," the opposers cry; and we cry, Amen! So much the better!

How is it that He eateth?—a mystery to them, simply because of their ignorance, wrong education and prepossessions. So they misjudge and condemn Him for their own fault. Ignorance is a fruitful source of fault-finding on religious subjects. If direct assault and

argument fail the skeptic, he can always fall back on the standard article in trade. "How is it?" "How is it that this man can be just with his God?" "How is it that Christ can save a sinner by virtue of His own death?" "How is it that the emotional, or moral nature of man can be changed by an invisible agency?" "How can a man be born again when he is old?" And if resolved to crucify everything that is Christ-like, he subsides, at last, on the lofty question, "what is truth?"

They that are whole have no need of a physician. Richard Watson has the following happy remarks on this passage:—"These words conveyed a sharp reproof to the Pharisees. A teacher of the law was, according to their sayings, 'a physician of the soul.' 'If, then,' as though Christ had said, 'this is your profession, if you even boast of your superior skill in the law and the way of salvation, where ought the physician to be but among the sick, since the whole have no need of Him.' On this ground our Lord justifies Himself. He was indeed the great, the true, the infallible Physician; a Healer of wounds; the best Physician of the diseases of the soul, as Philo says of the Divine Logos; and where should He be busy but among those whose cases most called for His compassion, and most needed His skill? Such were the publicans and reputed sinners; not indeed that they were in a worse moral condition than the Pharisees, but they were more sensible of their case, more ready to acknowledge their spiritual maladies, and more willing to observe the prescribed rules of cure. He had gained one soul from among the publicans of Capernaum, in whose house He was then eating bread; and He might win many others."

Come not to call the righteous, is supposed by some to have reference to some truly righteous persons then living, such as Simeon and Anna. Such an interpretation, however, does not harmonize with the general Scripture teaching. No persons have ever lived who have not needed repentance, and have not been called to it. "Now commandeth He all men everywhere to repent," says Simeon. He refers to those who consider themselves righteous, and need no repentance. And though He came to call and save these, in common with all others, yet their pride and self-righteousness had so effectually barred them against His efforts to save them, that He directed His special and chief labors to save the less enlightened, but more ready class to accept His offers, as there was with them far greater success. To the self-sufficient, like the Pharisees, the ways of Christ are always objectionable, as opposed to humble confidence and faith. They persist still. They relied on their sacrifices and their ceremonial purity—rejecting Christ, as does the moralist who says, "I intend to do about right, and expect to be saved." If saved, he climbs up some other way, and sings no song in heaven to God and the Lamb! The added words of Matthew, chapter ix. 13, "I will have mercy and not sacrifice," throw much light on this passage. They indicate that the Jewish sacrifices, or any other that man can make for his own salvation, are of no account, only as they point and lead to the great merciful sacrifice of Christ, offering a free pardon to guilty men who sincerely cry, "Lord save, or I perish!" Heaven is the gift of God to man, received by faith in His pardoning mercy, and not by slaughtered hecatombs. To buy or work our way to heaven, independently of Christ crucified, were hopeless to any but a sinless race. But to us there is none other name given, under heaven or among men, but Christ.

## ZION'S HERALD QUESTIONS.

Berean Lesson Series, July 26.

From the Notes.

- 1 For what purposes did Matthew make this feast?
- 2 How is a man's character affected by his becoming a Christian?
- 3 Does Matthew give a full account of this feast?
- 4 What is said of the moral character of modern feasts?
- 5 Where did Matthew reside, and what was his occupation?
- 6 What is said of the valley of the Jordan?
- 7 How may we account for Matthew's ready acceptance of his ministerial call?
- 8 What does Bishop Hall say of Christ as a guest?
- 9 Who were publicans and sinners?
- 10 Why did Christ improve opportunities to meet them?
- 11 When, if ever, is it safe for us to follow His example?
- 12 When does the call to come out and be separate from sinners supersede this duty?
- 13 When, and how only, are we safe to rush into bad influences?
- 14 Was it really a love of purity that governed the Pharisees in their exclusiveness? If not that, what was it?
- 15 For what are pride and caste often mistaken?
- 16 For what admirable trait of character did these opposers censure Christ?
- 17 What is indicated by the question, "How is it that He eateth?"
- 18 How do such skeptics resemble Pilate?
- 19 Who does Christ indicate by "they that are whole?"
- 20 What does Philo say of the Divine Logos?
- 21 Who does Christ mean by "the righteous?"
- 22 Are there any who are literally uncalled, or "who need no repentance?"

23 How did the Pharisees bar out Christ?

24 How much is implied in God's preference of mercy to sacrifice?

25 What characters only could hope to work or purchase their way to heaven?

## The Family.

## DON'T LET MOTHER DO IT.

Daughter, don't let mother do it! Do not let her slave and toil. While you sit, a useless idler, Fearing your soft hands to soil, Don't you see the heavy burdens Daily she is wont to bear? Bring the lines upon her forehead— Sprinkling silver in her hair!

Daughter, don't let mother do it! Do not let her bake and broil; Through the long, bright Summer hours Share with her the heavy toil. See, her eye has lost its brightness, Faded from her cheek the glow; And the step that once was buoyant, Now is feeble, weak and slow.

Daughter, don't let mother do it! She has cared for you so long! Is it right the weak and feeble Should be toiling for the strong? Waken from your listless languor; Seek her side to cheer and bless; And your grief will be less bitter When the gods above her press.

Daughter, don't let mother do it! You will never, never know What were home without a mother! Till that mother lie low— Low beneath the sod of earth, Free from earthly care or pain To the home so sad without her, Never to return again.

—Jerald.

## ONE AFTERNOON.

BY MRS. C. F. WILDER.

A few days ago we sat at the window of a hotel in the capital of a State that is in the geographical center of the United States. We were lazily watching the people who passed along the street, and listening to the unaccustomed sounds of two pianos in adjoining rooms, on which the performers seemed to exert all their vim, and caused us to exclaim, with the pious Von Bulow, "good Lord, what sin have I committed to deserve this punishment?" To this music was added the noise of a sewing-machine in the room above, the constant blast from the tin horns of the expressmen, the hammering of five stone masons across the street, and the music of various birds in some unknown quarter.

While trying to be philosophical, and to think, with Don Quixote, that "good fortune seldom comes unattended by troublesome circumstances," a farm wagon, drawn by two mules—creatures that always make one laugh, they look so ludicrous—stopped under the window. The driver alighted and ran into the room below, with a sack of vegetables on his shoulder; a woman took the reins in her bare hands, and deliberately looked up with an "I-am-as-good-as-you-are" air, until she seemed satisfied with her knowledge of the appearance of the ladies sitting at the windows; then, putting the reins between her knees, drew a tinsy type from her pocket, and after placidly gazing upon it, passed it to a young man and woman sitting on the back seat, for them to admire. If it were a likeness of herself, it must have been very homely—not because she was so tanned, and had a large mouth, but because her face showed a fretful, willful disposition. She looked as though she had found fault with somebody ever since she was five years old, and had been disobedient as a child, and tyrannical as a woman. We do not like such faces, and never like the people who own them.

We soon grew weary of this unusual custom of idly spending time, but tried to possess our soul with patience, and not look annoyed; and it must be as a reward to merit that our attention was drawn to a handsome carriage which stopped on the other side of the street, farther up the hill. A lovely child was helped from her seat by the colored driver, and she ran into a little shop, which we noticed now for the first time, and also a little girl, who seemed to have the charge of the fruit and candy there displayed. The little shop girl, in red dress, white apron, and with her hair in long braids, made a picturesque picture, framed by a door of the low building, only one floor of the size of the one beside it.

Whether curiosity, or the desire to see this picture more carefully, prompted us, we have not decided; but it took but a few minutes for us to reach the place and enter the shop, with the feeling one has when entering an antiquarian house. While paying for the fruit we said,

"Little one, are you tired?"

"Yes, lady."

"Do you stay here all day?"

"Yes, lady."

"Have you any sisters?"

"One, lady; but she goes to school this term, and I tend the shop. My mamma died last summer, and my papa is sick."

"No, lady, I have no brothers," was her reply to another question. "There is no one but papa, Koizumi, and Minus"—and she looked up to the mocking-bird over her head.

Now was explained the whistling and singing by so many birds. When it found that we noticed it, the bird turned its brown head, and after a slight motion of its wings, commenced whistling. "List to the Mocking Bird," but after a strain or two, ran into the "Star Spangled Banner," and ended with, "mew," "mew," "chick."

"chick," "whoa." Hardly had the sharp "whoa" died from its lips, before it began singing like a blue-bird, and from those strains to the still sweeter notes of the canary, and ended again with the harsh "whoa."

"Oh, no, we could not put Minus, could we, birdie?" and she put up her hand towards the cage.

The bird rested on one foot, and turned his head towards her, and in the sweetest and saddest of tones, said, "my dear!"

"That is the way mamma used to speak to me. When birdie says 'my dear,' I always want to be so good. When I am tired, he speaks just as mamma used to when I put my head in her lap, and she smoothed my hair. When I am cross, birdie says 'my dear' so soberly. You can't think, lady, how much I love birdie."

"Henjum!" called a faint voice from another room.

"Papa calls me, and I must go."

As we bade her good-bye we laid a piece of money on the counter, saying, it was for birdie's dinner, selfishly thinking, the child and bird have written for us a story, and we shall get our pay back again.

## "IF WE KNEW."

If we knew the woe and heartaches Waiting for us down the road; If our lips could taste the wormwood, If our backs could feel the load, We would waste no time in wishing For a time that never could be. Would we wait in such impatience For our ships to come from sea?

If we knew the baby fingers Pressed against the window pane And the still and cold to-morrow— Never trouble us again, Would the bright eyes of our darling Catch the dawn upon our brow? Would the print of her tiny foot Vex us then as they do now?

Ah! these little ice-cold fingers, How they point our memories back To the happy days and actions Strewn along our backward track! How these little hands remind us, As in snowy gear they lie, Not to scatter thorns, but roses, For our reaping by and by!

Strange we never prize the music Till the sweet-voiced bird has flown! Strange that we should slight the violets And the lovely flowers are gone! Strange that summer shades and sunshine Never seem one-half so fair As when winter's snowy pinions Shake their white down in the air!

Lips from which the seal of silence None but God can roll away, Never blossom in such beauty As when the mouth to-day is And sweet words that freight our memory With their beautiful perfume, Come to us in sweeter accents From the portals of the tomb.

Let us gather up the sunbeams Lying all along our path; Let us keep the wheat and roses, Casting out the thorns and chaff; Let us find in each day's living In the blessings of to-day, With a patient hand removing All the briars from our way.

ELLEN'S FALL FROM THE LEDGES.

Princeton, the place where our story transpired, is celebrated for Wachusett Mountain, and is a very tempting as well as salubrious summer resort for people tired of the heat and dust of the city, and is the next town to Sterling, of camp-meeting notoriety.

Several years ago, one bright, dewy, summer morning, two little girls were hurrying along to the village school-house, earlier than usual, so that Emily, the older one of the sisters, might take her turn at sweeping the school-room.

The sweeping being over, and several of their playmates having reached the grounds, it was agreed to spend the remaining time, before school commenced, on the ledges. So away scampered the girls to their chosen retreat.

The road ran past the east end of the school-house, and "the ledges" were at the southwest corner of a hill just north of the school-house. The ledges commenced very gradually on the east side near the road, increasing in precipitousness till they were, perhaps, thirty feet in perpendicular height on the west side—rough, jagged precipices.

Some trees grew among the rocks at their base, and a few birch bushes on their top near the eastern end. Altogether it was one of those sweet, romantic and fascinating spots that always charm girls.

Their father had told Emily and Ellen not to go to the ledge, thinking it unsafe, but (no accident ever having occurred there) they had not thought much about what he had said, and hastened forward with the others.

One tree near the southwest corner, growing from the rocks below, threw out a branch toward the north-east, over the top of "the ledges."

The girls ran for this branch, jumping a little to catch it in their hands, and held it down. Ellen was very small for her age—seven years, and happened to be nearest the edge of "the ledges." Soon the well-known shout, "teacher is coming!" made the girls loose their hold on the tree, and rush away, all of them except little Ellen. The branch bounded back to its place, and the awful cry, "Ellen has fallen from the ledges," rang out, filling every heart with horror.

Her weeping sister hastened down, around to the rock on which Ellen was lying, and raised Ellen's head, but almost fainting herself, was compelled to let it sink again to the pillow of stone. Dr. Brooks soon reached the spot, and bore the form of little Ellen to a neighboring house. The anxious teacher and her other pupils waited around till the physician decided she was not dead.

Then, with the assistance of Col. Hasting, to alternate with him in carrying her, the doctor succeeded in conveying the almost lifeless girl to her home.

Her mother hastened out to see what child they were carrying, and found her own little Ellen almost breathless. An older sister began in agony to say, "Ellen must not die," but was soon hushed by the physician saying, "you must be quiet, or she will die."

After a careful examination, the doctor said he could find no injury except a small cut on the back of the head; but, turning almost all ways involuntarily, and she was nearly senseless and breathless.

The doctor feared brain disorder, and watched by her bed-side most of the day, but symptoms did not grow

worse, and the next day there was marked improvement. In three or four days she felt nearly well, and in a week was allowed to attend school again. But her eyes have never been as strong since her fall as before.

It was thought she must have touched her feet before falling over and striking her head; because it would, seemingly, have caused instant death to have hit head first on solid rock.

Startled parents in the vicinity warned their children against venturing upon the ledges again, and all thought little Ellen would not need any more teaching about it. Ellen is now a teacher of youth in Wisconsin, while Emily's grave may be seen in Groveland, Mass., not far from the banks of the beautiful Merrimack. Experience taught these sisters that it was worth while to pay attention to what "father says."

## AUNT NANNIE.

## FOR THE YOUNGEST READERS.

## About Dr. Bobby Prindle.

BY ELIZABETH CONVERSE.

PORTLAND, June 24, 1872.

"DEAR SIR:—There will be a regular meeting of the Boys' JUVENILE MEDICAL SOCIETY, at Dr. Bobby Prindle's room, on Saturday next, at 3 P. M. Reports of cases will be read as follows: Remarkable cure of Brain Disease, by Dr. Jimmy Smith. Cure of a One-legged Man, by Dr. Tommy Jenkins. A case of Blue Eyes Turning Black, by Dr. Jesse Johns. You are respectfully urged to be present."

"JACK DAY, Secretary."

"Who printed the card," did you ask? Little Dr. Jimmy Smith, of course, with his new printing-press, that his grandfather gave him on Christmas. Perhaps some of my readers know what a fine thing it is to have a printing-press, all one's own, with plain letters, and German and Old English, and all the rest. "The Boys' Juvenile Medical Society" wonder how they ever felt satisfied without the printed cards, which are now distributed among the members every month, in time for the reporters to prepare their papers.

Dr. Bobby Prindle was a very small physician. He lived in a quiet little street, that ran away from the noisy business part of the city, and dipped its feet in the shining water, and enjoyed the sunsets. Dr. Bobby had never walked the length of that street in all his little life. In fact, he had never walked much anywhere. He did take a few proud, tottering steps when he was a baby, but he forgot all about them in the long, dreadful sickness that came afterwards; and when he was better again he could not walk at all.

So that is the reason why he sat all day long in the West room, when other boys were out running and jumping as if the world were nothing but one grand gymnasium. But he had pretty good reasons, notwithstanding. His grandma, and mamma, and his sister Jennie thought him just the dearest boy in the world; and so did little Ellie Wood, a little five-year old chatter-box across the way, who spent a good deal of her time with him, and for whom he used to whistle out little toys, as the famous Sir Isaac Newton used to for his little lady-love when he was a boy.

"The Boys' Juvenile Medical Society" considered him their most honorable ally, though their youngest member; and he it was who manufactured the marvelous wooden skeletons belonging to the association (Ellie supplied the manikin, an ugly, wooden-jointed doll, which had once served as an artist's model).

The meeting of the society in his room was an exciting event. His cheeks were red, and his eyes bright when they had fairly assembled, with Dr. Billy Bisbee "in the chair." And then the "cases!" They were intensely interesting!

Dr. Jimmy Smith spoke as follows: "Mr. Chairman, ladies and—no, gentlemen, I mean—

"I'm going to tell you about something that'll make your hair stand up like a 'fretful porcupine.' I had a patient that had a terrible brain disease. His head ached bad. I cut it open (none of the others would, and they said 'I was rash'), and I took out a peck of small spiders. Then I sewed up his head, and told him to go to sleep, and he hasn't complained of headache since."

"Cos he couldn't," said skeptical Johnny Tompkins.

"Order!" called the chairman, pounding the table.

The next case set Dr. Bobby thinking very hard. Dr. Jimmy Smith said:—"One of my patients has had his right leg cut off. I sent to the Galvano-Fractic Company, and they sent me a battery—a regular buster; and I made the man take it three whole hours, and his leg grew out as good as new, and he hasn't lost it since."

The last report was very short indeed: "I painted her eyes black; they were blue before. She was Nanny Dinsmore's child."

"The caravan's a comin'!" shrieked a noisy boy in the street, and the whole association crowded to the window of Dr. Bobby's chair, and Jennie Prindle and Ellie Wood, who had been listening at the door, could stand it no longer, but came trotting in, hand in hand, looking so charming, in their pink frocks and white aprons, that not a boy there had the heart to suggest that they were "out of their sphere."

The discussions that followed were not strictly of the character to be expected in a Medical Society, turning mainly upon plans for "the Fourth."

"We'll come up and fire torpedoes out of your window, Bobby," said Jimmy Smith, noticing a wistful look in the little crinkles of his eyes.

"Can't you cure Bobby with a battery, same's you did that man?" asked Ellie, eagerly.

"Same's what?" asked Jimmy, in astonishment.

"That man, you know, that his leg grew out."

"Ha, ha! That's a good one!" laughed Jimmy. "Why, ducky, that was only a 'case' made up, just for fun, you know."

"Oh!" said Ellie, looking much cast down.

But Bobby's face brightened with a hope.

"Really and truly, though," said he, "Dr. Dunning told mamma once that may be a battery would do me good; but mother said it was his 'hobby' (I don't know what that means, exactly); so she didn't try it; but I mean to ask her this very night."

So the rest of the society left little Dr. Bobby happy and smiling, and mamma and grandma and Aunt Annie came in to sit with him. Bobby presented his petition, which was eagerly backed by the two little girls.

"Well," said mamma, "we'll try it. I suppose it won't do any harm, at any rate."

"Auntie," said little Jennie, who was much given to argument, "you said God loved Bobby and me more than any one else possibly could."

"Yes, dear," said auntie, "so He does."

Jennie looked doubtful.

"Well, He can do every thing He wants to, right straight off, can't He?"

"Yes, darling."

"Then why don't He make Bobby well, like other boys? You would, or mamma."

"He knows, better than mamma or I, what is good for Bobby," said auntie quietly.

"Oh, dear!" cried poor Jennie; "I don't see what He meant to make him so!"

"He meant love and goodness. Be sure of that, dearie; never doubt that!"

The children heard the calm, trustful voice. They did not see the tears that filled her eyes, bent down over her work. She added, after a pause:

"We'll pray God to make Bobby well as soon as He sees that it will be best."

"Perhaps," said mamma, "we haven't done all we ought, ourselves. The minister said the other night that 'God never answers a man's prayer when He can answer it himself.' We'll ask Him to help us do the right thing for Bobby. It's a great comfort to know that He loves our little boy, even more than we do."

Dr. Dunham came next day. It was fine fun to the boys to come in and try the queer, buzzing battery with Bobby. It was a day of great excitement when the weak little feet found strength to move themselves, after many, many days of waiting; and when Bobby got so that he could go about the room on crutches, the boys wanted him to start for school at once. But the doctor said he must "make haste slowly," and so he had to limit his travels to his home for weeks longer.

But when the bright October days came, the "Boys' Juvenile Medical Society" formed a grand triumphal procession, with "a real case," in the form of little Dr. Bobby, walking slowly along on his crutches, beside Dr. Jimmy Smith, at the head.

And if the blushing leaves fell on a happier boy in Portland, I'd like to know his name.

When they came to the school-house, two of the boys made an arm-chair of their hands, and carried him up stairs, a third and fourth following, each with one crutch.

On Christmas Bobby had a present of a bank-book from Dr. Dunning, showing him that all the money that his mamma had paid to the doctor had been put into a savings bank for him, and would be growing every year, like himself.

Moreover, Mr. Goldsmith, a jeweler down town, promised to teach him to work on watches and all kinds of beautiful gold and silver things, as soon as he should be large and strong enough.

Dr. Bobby Prindle felt rich as a king. "Now, mamma," said he, "you can go to the islands just whenever you want to, and I'll pay your fare!"

Mamma thought she'd wait till the weather was a little warmer.

## CHOOSING A CAREER.

From Harper's Magazine for July.

One sharp lesson of the autumn's panic, and, indeed, of our shifting American fortunes without any panic at all, is the wasteful folly and cruelty of the old education of woman. It is folly, in an economic sense, that ignores the sharp possibilities of the future for our girls, while we send our boys out into life fully armed and equipped for the fray.

The young man, returned from college or the scientific school, in the bright glow of dawning powers, untrammelled as yet by care, and under the shelter of his father's roof, decides upon his career. Admiring aunts and sisters wait their prayers and hopes upon the wind that wing his sail; the father's experience and counsel pilot the boat through the shallow waters near the shore; everything aids his start—youth, freshness and special training; he has no responsibility upon him, save for his own health and good behavior.

When does a woman choose her career? In middle age, broken down by sorrow, when she has seen her life's hopes go down one by one in the horizon. As a girl, she has waited in her father's house for the lover who never came. All of youth has gone by in vague dreams. In the frivolous business of fashionable society her strength has spent itself.

Her hands are skillless, save in delicate embroidery; her brain is sluggish, though it aches with new anxiety and despair. Heavily weighted with responsibility, it may be with the broken-down father or the always invalid mother now dependent upon her, she sets out upon this new path with weak, uncertain steps. Beginning a career at forty, all untrained!

The daughter of her washer-woman can distance her; the girl who used to bring home her shoes has already shot far ahead. She scarce used to notice these girls, save when they were thinly clad, or looked hungrier than usual. It was easy to loosen her purse-strings, or send them into the servants' room to be warmed and fed. "Where are they now, while she is halting, timorous, on the sharp stones of the highway? The washer-woman's girl is a salaried teacher in the model schoolhouse yonder; the other is book-keeper in her father's shop, and it pays her well.

Ah, that artisan father, that mother toiling early and late, had a deeper wisdom in their need than the merchant, the clergyman, the railway king, in his hour of power. What cruelty like to their indulgence now! The unreasoning fondness which reared their girls in luxurious helplessness, which assumed the future as certain in its golden round, has its parallel in other lands. There are Asiatic fathers who put out the eyes of a girl that she may be a more pathetic beggar. To the study of this Chinese prototype we commend the American father who, choosing a career for his boys in the fine freshness of early manhood, leaves his darling daughters helpless amidst the buffets of the changing tide.

The Young Swallow.—A clergyman sailing up the Hudson River in a sloop, some forty years since, was sloped by the profaneness of a young man. Seeking a favorable opportunity, he told him he had wounded his feelings by speaking against his best friend—the Saviour. The young man showed no relinings, and at one of the landings left the boat. The clergyman was pained, and feared that his labors were in vain. Seven years after, as this clergyman went to the General Assembly at Philadelphia, a young minister accosted him, saying he thought he remembered his countenance, and asked him if he was not on board a sloop on the Hudson River seven years before, with a profane young



